

COMPARATIVE
AND RATIONAL
CHRISTIAN SCIENCE

Charles Robinson



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COMPARATIVE AND
RATIONAL
CHRISTIAN SCIENCE

BY

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THE RESURRECTION
OF THE
ORIGINAL CHRISTIAN SCIENCE

(Written in 1850)

By William Adams

No Christian church in the land can criticise Mr. Adams' writings, and his interpretation of Christian Science compared with Mrs. Eddy's will be a great revelation. It will demonstrate that the title Christian Science does not belong to any one cult. It will also show the difference between *Rational* and *Visionary Christian Science*.

PREFACE

This book is the outgrowth of Yankee inquisitiveness. For the past twenty years the author has been investigating different cults in America and Europe in order to satisfy himself concerning the predominant force which captivates people's reason. He has during this period spent much time in the study and practice of psychology and suggestive therapeutics, and has to his own satisfaction solved the problem of cure through mind. It is probably safe to say that 90% of the followers of all of these cults are sincere, while 90% of leaders and promulgators are frauds. When any person comes forth and proclaims to the world that God has revealed to them the only message that has ever been given to his dear people since Jesus was on earth, and that God has been years fitting them for this Divine work, until they are prepared to transform a world of sin, sickness and death, into a land of health, happiness and everlasting life, it should at least set people to in-

vestigating, in place of surrendering their reason to designing pretenders.

If God should select you to deliver a message to his people, what would you do with the message? Would you give it to the people as instructed, or keep it yourself and copyright it, and sell it to the good people who thirst after Truth, charging them exorbitant prices? When you find any cult claiming to have a special revelation, which is the only truth that God has given his people, it is pretty safe to class them with impostors, but if you discover that they are using religion as working capital for accumulating wealth, then you can very easily render a decision. People who have never investigated the laws and power of suggestion are often misled when they learn of cures being effected by the different cults. The author will aim to prove, that cures are no proof whatever concerning the genuineness of the philosophy advocated by the promoters of these cults. He will also aim to show how thousands of people who are suffering from mental and physical ailments, can be greatly relieved without surrendering their good common-sense to any false doctoring.

Faith cure is all right in its place and in proper hands it can do a great good, but any cult that denies the power and necessity of pure water, pure air, healthy

and nutritious food and proper exercise should be shunned.

Our motto is: Put all good things to a good use, and be *Rational*.

AUTHOR'S INTRODUCTION

NEW LIGHT FROM AN OLD FLAME

It is a very old saying that "There is nothing new under the sun," and this proverbial declaration will certainly hold good in the case which we aim to demonstrate.

When the subject of Christian Science is alluded to, people at once associate the topic with Mary Baker Eddy, thinking she was the originator of this Title, and our readers will doubtless be greatly surprised to learn that an exhaustive work on Christian Science was written in the year 1850, by William Adams, who was a ripe scholar, a profound thinker and a scientific reasoner.

This was twenty-five years previous to the publication of Mrs. Eddy's book.

The circulation of Christian Science by Adams was doubtless very limited for several reasons. First, it was not a commercial enterprise, it was the result of an earnest, conscientious thinker and reasoner, who

had but one object in view, which was to elucidate the minds of the people. Second, the work was too large and expensive to meet with ready sale. Third, there were no startling discoveries, prognosticating that the laws of nature were about to be suspended, and that by reading the book faithfully one would be immune from sin, sickness and death.

The book is thoroughly Christian and absolutely scientific, and treats upon many topics in a rational and convincing manner that should interest every individual regardless of religion, or any ism.

In this work the writer and compiler reproduces about one-fourth of the work on Christian Science which was written by Mr. Adams in 1850. The reader will appreciate the fact that while Mr. Adams dwelt largely upon the spiritual side of life, he by no means neglected the physical man. His article on the subject of recuperation is to the point, and in a few words explains clearly how nature restores the body to a normal condition without drugs.

Regarding the Human Body we will make many comparisons showing the difference of opinion as advocated by Mr. Adams and Mrs. Eddy, leaving the reader to judge for himself which is right, for cer-

tainly both cannot be, as we could not conceive of two opinions being at greater variance.

Clearing Away the *Clouds of Mystery*.—Credulous people who have no knowledge of psychology are very easily converted to any kind of faith cure, and especially so when they have seen demonstrations with their own eyes, and heard testimonials with their own ears. They do not stop to reason or penetrate into the scientific cause of the transformation which they behold. The mind becomes so imbued with the absolute reality, that it is in a condition to accept any doctoring as the true cause of results produced.

For many years the writer has taken a deep interest in the different cults, each of which have illustrated that their philosophy was the only true and reliable course capable of guiding poor suffering humanity through the arduous struggles of life. The study of psychology clears away the clouds of mystery, and illumines the mind to an extent that absurdities will not take possession of the mind, and crowd out reason and good judgment.

Faith Cure is as old as civilization itself and possibly much older, and suggestion plays the important part regardless of the name which may be given to any of the cults.

In order to make lucid my ideas concerning the subject of Mental Healing, I will be obliged to make my demonstrations largely from personal observations and absolute experiences, which to myself are worth volumes of theory and hearsay, and with this experience I can easily comprehend how thousands of people are made firm adherents to any belief ever advocated. While living in the New England States from 1870 to 1880 I saw much of the workings of spiritualism, and there is no doubt but what many remarkable cures that were reported were genuine. I was personally acquainted with several spiritual doctors, and scores of their patients who had unbounded faith in the treatment, and were delighted with results obtained.

Some of these cures were truly wonderful, and the faithful believers were very positive that their recovery was due to the efforts of a departed spirit, usually an Indian guide who gave advice through the spiritual doctor, who, of course, was a medium. Patients believed it was so, because the doctor told them it was so, and at the present day this is sufficient to satisfy a large percent of humanity. No amount of reasoning would convince an ardent adherent to spiritualism that there was a bare possibility of the cure being produced

by some other means aside from the aid of the departed Indian guide.

A person who has studied the laws of suggestion and made scores of practical demonstrations, can easily comprehend how thousands of people who are susceptible to any positive affirmation, can easily be carried away by the persuasive appeals of a leader of strong personality. It is an old saying that has been repeated for ages, that "Faith is blind," and my investigations, which cover a period of nearly forty years, convince me that much truth is contained in this proverb.

When people obtain results which are absolutely satisfactory, and in many cases even marvelous, they would very naturally be perfectly satisfied with any plausible explanation concerning the true and absolute cause of what brought about the cure and produced such a complete transformation in such a short period.

Not many years ago hundreds of what we would call practical, sensible people, were wearing iron rings on their fingers for the cure of rheumatism. The perspiration caused a rust which discolored the skin and led the patient to believe that this discoloration was due to the peculiar quality of metal which drew the uric acid from the system, thereby relieving the rheumatic pains. This was not a bad way of applying

suggestion and good results were being obtained until some meddlesome scientific chemist made a careful analysis of the substance which accumulated on the inside of the ring, and on the finger, and reported that no trace of uric acid could be found, and that the whole thing was a sham.

While the method of cure was at least misleading, was it absolutely a sham? Patrons were getting a course of suggestive therapeutics and excellent results at a small cost. But after the exposure was made, the confidence of the people was destroyed, which ended the popularity of the metal ring. This illustrates that truth does not play the important part in healing. The suggestion must be powerful enough to stimulate and establish absolute faith, then results will follow, providing the ailment is functional and not organic, and the temperament susceptible.

Every physician, and in fact every intelligent person, knows that optimism is a powerful factor in sickness or in health; at the same time every sane person must acknowledge that the human organization is susceptible to many contagious diseases that would result in wide-spread death and desolation if stringent means of prevention were ignored. It is true that many nervous diseases will readily yield to any form of

faith cure, which in reality is suggestive therapeutics, while on the other hand it is true that many organic troubles cannot be relieved by any treatment. To illustrate this fact I will give a statement of two cases which came under my personal observation and which at the time of their occurrence caused much comment by the press and the public in general.

Two very highly esteemed young ladies, who were strong adherents of the Catholic faith, were for years afflicted in such a manner that neither could walk. For a long period both took treatment from the same physician without securing beneficial results. After medical treatment had failed, it was decided to resort to the "power of prayer." A time was appointed for the two invalids to be taken to the church. The priest and the congregation joined in earnest prayer for the speedy restoration of the two invalid members. To the great delight and astonishment of all participants, one of the afflicted patients arose and walked, while the other, who had as great if not greater faith was not benefited. The lady who was not benefited had read and heard much regarding the wonderful cures that were being reported from Lourdes, France, and was determined to make the pilgrimage, notwithstanding her priest discouraged the attempt, as he without

doubt knew that when a person possessed all the faith possible in prayer as a curative agent, just as good results could be secured in one country as in another.

However, everything was made ready for the pilgrimage, and the young lady with her sister, her father and the priest, made the journey safely, and at the appointed time the great and final test was made without any relief or benefit in the least. The disappointment was so great that all hope was lost, and the poor lady returned to her home broken in health and spirits, went into a decline, and passed away in a few months.

This, to my mind, demonstrates beyond any doubt, that the efficacy of all forms of faith cure, absolutely depends upon the nature of the ailment.

The lady who was cured was suffering from hypochondria, and required a very powerful nerve stimulant to arouse her from the lethargy into which she had fallen.

The lady who was not cured was suffering from an organic trouble, which neither mind or medicine could alleviate. In this connection I will state that Lourdes stands preeminent as headquarters for Catholic Faith Cure. Here is located the Grotto Massaville, where, it is believed by the Catholics, that the Virgin Mary revealed herself to a peasant girl in 1858, at which

time a living spring spontaneously belched from the earth an abundant supply of water, and it has for years been observed by the Catholics as sacred. Here, in 1876, a large church was consecrated by thirty-five cardinals and many high ecclesiastical dignitaries. Millions of people have made pilgrimages to this shrine for worship and for cure. It is conceded by all in the faith, that if the afflicted are not benefited here, that it is of little use to try elsewhere. This has a very depressing effect upon those who are not benefited, as they lose that faith which had previously been a most prominent factor in aiding them to endure their affliction, and hope that possibly an ultimate restoration was in store for them.

While living in France I made an effort to gain what knowledge I could concerning the absolute results, and percentage of cures at Lourdes, and ascertained that the percentage of cures were so small that the French government had serious thoughts of putting a stop to these pilgrimages, as scores of people are made miserable despondents the remainder of their lives, and in many cases death is the result of the great disappointment.

It is bad policy in any faith cure, to set a certain day for a great transformation to take place, for if the

desired results are not obtained, faith in the patient is lost and serious results are sure to follow.

It often occurs that people take mental treatment weeks, months, and even years before a very marked change is observed. A physician informed me a short time since, that he had just taken a patient who had been taking mental treatments constantly for four years without perceptible benefit.

A person who would stick to any ism for four years without being benefited must have the genuine "Simon pure" faith, she had been told every week for four years that nothing ailed her, but for all that she claimed she did not feel right.

To continue my attempt to show that there is absolutely nothing new in any of these modern cults I give in this connection an illustration of what I witnessed in the great St. Peter's church in Rome, where thousands of pilgrims come from all parts of the globe for the purpose of obtaining spiritual and physical aid by kissing the toe of St. Peter's statue. To the mass of tourists who are not followers of the Catholic faith, and to all who have never made a study of psychology or suggestive therapeutics, this performance looks like pure nonsense, and you will hear such remarks as, "How silly," "What are they trying to do," "What a



KISSING SAINT PETER'S TOE

foolish belief to think kissing the toe of a statue would benefit a person."

To myself this was a great and valuable lesson, and a most interesting and convincing experience, which demonstrated the power of suggestion.

The wonderful change that came over the faces of these people the moment they kissed the Pope's toe, demonstrated to me the fact that the great majority of humanity are susceptible to suggestion. Many of these people without doubt had been looking forward for years to a time when they could enter the great Sanctuary of St. Peter in Rome, and enjoy the divine blessings they would surely receive by kissing the toe of St. Peter. These benefits had been suggested to them for years, consequently they were to a marked degree being governed by the law of suggestion, they thoroughly believed they would be thrilled with a marked degree of enjoyment, and in most cases you could easily see that their faces beamed with delight and satisfaction.

Occasionally you would see some one who had not obtained perfect satisfaction, break into the ranks and get a second kiss, then pass out with a radiant countenance, and satisfied expression. I have every confidence in the reports that are made by these people

concerning the wonderful benefits, both mental and physical, that they receive.

This is but one of the many similar places where mental healing has been resorted to for ages. In other churches in Rome, you can see scores of canes and crutches that were left by cripples who were healed by faith. I could enumerate dozens of such places that have been in operation for centuries, but will not do so in this connection as I started out to speak of only what had come under my personal observation.

While living in Los Angeles, California, I had an excellent opportunity to study different cults and cures. If they are not all represented in Los Angeles, I cannot imagine what ism has not found its way there. Years ago I attended some of the experience meetings in Chicago, when Alexander Dowie was in his prime, and I thought at the time, when I heard the many testimonials given by people who had been "Snatched from the grave" by their leader, that quite miraculous things were being done in Chicago, but after attending a few of the meetings of the different cults in Los Angeles, I discovered that neither Dowie nor Chicago was in it for a minute. In Los Angeles it does not matter whether they are talking about faith cure, or the *climate*, their claims are not retarded by extreme

modesty. If it rains in the day time it is very unusual, for the rain in previous years had always fallen at night and had always been of a peculiar quality that would neither wet your clothes or make the streets muddy.

While it is very natural that the subject in the experience meetings of any of the different cults would make out a pretty strong case in favor of their cult, we must acknowledge a large degree of sincerity in the reports of all members of different denominations of faith cure.

Each cult will claim that their particular sect is entirely different from all others and give a superabundance of proof from different parts of the scripture to substantiate their claim, and to prove that they are the only people who can interpret the Bible correctly and who are the Lord's chosen flock and all the rest of the world is in error. Notwithstanding the fact that each sect claims to be the only one that is on the right track, the testimonials in their experience meetings all have the same ring and all report equally marvelous cures through faith. It matters not how inconsistent the claims may be, if they are promulgated in the name of Religion there is sure to be plenty of followers.

In Michigan there is a sect which is known as the

Lost Tribe of Israel, who claim that if they live a life which is absolutely free from sin that they will never die.

I have often visited their place, which is very beautiful; they have fine buildings, hundreds of acres of land, with beautiful shade trees, groves, flowers, etc. The visitor would at once be impressed with the surroundings, and exclaim to himself: I have found a magnificent illustration of intelligence and refinement. You might converse for hours with these people without detecting anything abnormal in their mentality until the subject of religion was approached. Here is where reason withdraws and dogmatic faith asserts itself. They are in a semi-hypnotic condition, which has been produced by a suggestion and affirmation, forcibly repeated until the organs of Reverence and Ideality have surrendered to a stronger power, consequently it is useless to endeavor to reason on certain subjects with these people, for they no longer have control of these special faculties, while all the other organs of the brain may be absolutely normal. I know this to be a fact, for I have, in experimenting with different subjects, demonstrated that a powerful suggestion made to certain people concerning certain things, would make such a positive impression upon

their minds that all the reasoning that the wisest people on earth could bring to bear, would be fruitless. These people look upon sickness as being sinful, and upon death as an abominable disgrace. They will never look upon the face of a brother or sister who has submitted to death, as they claim that death is a lack of faith and right living with God.

One day an old gentleman about 80 years of age, was showing me some of their landscape gardening and remarked what a beautiful place they would have in a few hundred years. I remarked that there might be a bare possibility that we would not be here two or three hundred years from now. His answer was this: "We who have learned the true way do not count time, a hundred years is no more to us than a hundred days and I faithfully believe that I will be here to admire these surroundings a thousand years from now." Here was a case of Faith versus Reason. The average intelligent reader would at once remark that this man was simply insane; notwithstanding this fact let us compare his ideas with a few extracts taken from "Science and Health," page 224, it says: "Man in Science is neither young nor old. He has neither birth nor death. He is not a beast, a vegetable, nor a migratory mind." "If man were dust in his earliest

stage of existence, we might admit the hypothesis that he returns eventually to his primitive condition, but man was never more nor less than man," page 245. "The error of thinking that we are growing old, and the benefits of destroying that illusion are illustrated in a sketch from the history of an English woman. Years had not made her old, because she had taken no cognizance of passing time nor thought of herself growing old. She could not age while believing herself young, for the mental state governed the physical." "Decrepitude is not according to law, nor is it a necessity of nature, but an illusion."

Now these illustrations imply precisely the same visionary ideas. No man or woman has ever been able to concoct any scheme that would defeat "Father Time;" he comes around every year with precise regularity and marks us up with that indelible crayon which no ism, or cult has ever been able to escape or blot out.

Notwithstanding the illusions and delusions which have been woven into these cults with a marked degree of dexterity, the fact still remains that beneficial results have been obtained, and that thousands of people of a certain temperament have been aided to overcome sickness and disease, and prolong life. But when it

comes to defying death and old age they weaken their cause by not being able to demonstrate their claims.

I have given these illustrations to prove that the two great factors that produce results in all mental healing, are suggestion and faith, and credulous people who have never investigated the laws of suggestion or studied the general principles of psychology, nor heard of the many different cults and cures, are very easily made to believe that their leader has a most wonderful gift and Divine power direct from the Creator.

COMPARISONS IN CHRISTIAN SCIENCE.

As I have previously stated, I will aim to give the reader sufficient matter from books of two authors of Christian Science, to enable him to judge which is the most Christian, and the most scientific reasoning. It is rather peculiar that both should select the same title when promulgating ideas so divergent.

Beginning with page 27 is a reproduction of the important part of Christian Science by William Adams, published in 1850. Following the writings of Mr. Adams, I will give numerous extracts from Science and Health, by Mrs. Eddy, published in 1875. The remainder of the book will be devoted to what I con-

sider the most practical methods of preserving health and curing disease.

In order to stimulate the reader to be "keen" in his comparisons by careful reading, I will herewith present a few opinions of each author concerning the subject of the "Human Body." Mr. Adams says, "Reverence the Body," it is a great moral principle and precept, a dictate which nature herself utters with no faint voice, and which revelation explains and elucidates. "God made man in His own image." "The Body is manifestly a material organization—a living organization, too, in the midst of forces." "Pleasure and Pain then, are for the good and evil of the body." "We admit, then, that man is body, and we say more, we say man is matter and subject to the law of matter, and man is spirit and subject to its laws." "Pleasure and Pain then, are for the Good and Evil of the Body." "Now, with reference to this subject, let us consider a little. Here we will say is a child—its eyes are delighted, naturally, with anything bright, clear, sparkling—it has never had experience—a lamp is brought close at hand to it—it puts its hand directly into the flame, and instantly the emotion of pain is caused in a very great degree, and the hand is withdrawn. Now observe, had there been no pain, the hand would have remained

there, and have been destroyed." "Again, we look at the Body; we find that it has Sensibility, the power of being affected by external things; that is, of feeling from them a sense of pleasure and of pain; that this is strictly and scientifically the sense that preserves the body from disorganization."

The following extracts are taken from "Science and Health," written by Mrs. Eddy:

"We call the body material; but it is as truly mortal mind, according to its degree, as is the material brain."

"Matter, which can neither suffer nor enjoy, has no partnership with pain and pleasure, but mortal belief has such a partnership."

"Mortal mind does the false talking, and that which affirms weariness, made that weariness."

"You do not say a wheel is fatigued; and yet the body is as material as the wheel. If it were not for what the human mind says of the body, the body, like the inanimate wheel would never be weary."

"Destroy this illusion for matter cannot be weary."

"The less mind there is manifested in matter the better. When the unthinking lobster loses its claw, the claw grows again. If the science of life were understood, it would be found that the senses of mind

are never lost and that matter has no sensation. Then the human limb would be replaced as readily as the lobster's claw."

"Any hypothesis which supposes life to be in matter is an educated belief."

"Nerves have no more sensation, apart from what belief bestows upon them, than the fibers of a plant."

"Nerves are an element of the belief that there is sensation in matter, whereas matter is devoid of sensation."

"Man is not matter; he is not made up of brain, blood, bones and other material elements."

"Man is incapable of sin, sickness and death."

"Natural science, as it is commonly called, is not really natural nor scientific, because it is deduced from the evidence of the material senses."

NOTE.—I have given sufficient illustrations to convince the reader that this work on Comparative Christian Science will be intensely interesting.

The work of William Adams published in 1850 on Christian Science demonstrates the real meaning of the title. A reproduction of Mr. Adams' work begins on the next page.

Christian Science

By WILLIAMS ADAMS

Published in 1850

THE ELEMENTS OF
CHRISTIAN SCIENCE

A TREATISE UPON
MORAL PHILOSOPHY AND
PRACTICE

BY WILLIAM ADAMS, S. T. P.,
PRESBYTER OF THE PROTESTANT EPISCOPAL CHURCH,
IN THE DIOCESE OF WISCONSIN

"All things are double one against another, and God hath made nothing imperfect."—JESUS, SON OF SIRACH.
"Man's perfection is not *by himself*, nor by any thing *in or of himself*, but by that which is *to him external*."

1850

Entered according to Act of Congress, in the year 1850, by

WILLIAM ADAMS

In the Office of the Clerk of the District Court of the United States, in and for
the Eastern District of Pennsylvania

PREFACE.

Naturalists tell us that the oak has a northern circle, beyond which it does not grow. It has also a limit that is set for it towards the south. Thus it has a region, marked out by definite limits, upon the surface of the earth, within which it grows, and out of which it cannot live. In the language of natural science, this is called its Habitat. Within that habitat it lives, varied in vigor and appearance according to circumstances. The same tree, in sheltered valleys, shoots up a taller and more slender stem than the oak that braves the storm upon the mountainside. The timber also of that oak, that has grown slowly in the clefts of the rock, has a roughness and a knotty strength that is never found in that which has started up rapidly from rich and cultivated soils. All these differences, and a thousand more, may be produced, and exist in oaks that have come from acorns of the same parent-tree.

To explain this, we know that all of these trees had, each of them, a constitution, a germ of vegetable life

peculiar to the oak, suited to take up supplies from external things, and to grow thereby, *because it is a life.*

To use the example again,—wherever the tree grows, in the North or the South, in the valley or upon the mountains, from the clefted rock or in the fertile plains,—there amidst all variety of circumstance, the constitution is the same,—if the tree is anywhere capable of living, it is as an oak that it lives, and not as any other tree. *Position modifies, but never wholly destroys or wholly changes the nature.*

The vigor of the tree, individually considered, its state and condition, are determined by these two elements, Nature and Position,—and infinite varieties are produced in individuals, but the one element never wholly overcomes the other,—Position never entirely changes Nature,—Nature never wholly conquers Position. We have been so careful in laying out precisely, and illustrating this example, that our readers may clearly see, that wherever there exists organized life, then, if we would examine the state of the individual existence, these two elements must always be taken into account,—first, Nature, and secondly Position.

So it is with all organized life. The Horse, in the dry deserts of Arabia, in the damp climate and suc-

culent pastures of Holland and Flanders, upon the high Pampas of South America, and again, upon our South-Western Prairies,—in all these cases, the animals are very different. And in them, all the variety can be shown to have arisen from Position. The Nature can be proved to be the same in all, and the circumstances even be shown, in each particular case, that have modified it into such very different forms.

And upon this principle, all our researches into the nature of the animals are founded. We examine the Nature first,—that is, the organization in its various faculties and organs, its elements, powers, and constituent principles. Then we examine its Position,—the relation, that is, of all these to the circumstances of the country in which it dwells,—as to climate, and soil, and natural features, such as mountains and rivers, and their productions, animal, mineral and vegetable. And often, when in the Nature we have seen organs and faculties, the uses of which we could not at once discern, the consideration of Position shall at once flash light upon these problems, and again the facts of Nature evince the causes of Position. Nay, stranger still than this,—it has often happened in the case of animals that have been for ages tamed to the use of man, that the circumstances, which in the original

habitat surrounded them, have explained facts of their natural action that seemed unaccountable to them who had seen them only as tame. The law of Nature and Position is an universal one, and is the foundation of all true philosophy in reference to organized animal life.

To extend the same principle upward to the Life of Man, to apply it to his Moral Being, is the object of this book. It is, as the reader may see, the principle of the motto, that I have chosen from Ecclesiasticus and placed upon my title-page, that says, "All things are double, one against another, and there is nothing imperfect." In other words, that there is no finite being that in itself has its perfection; but only in being compared with a second can it be perfectly understood,—only in being united with another, can it perfectly fulfill its appointed ends,—only in obtaining from some other that which it has not in itself, can it be perfect. This principle of Twofoldness, any thinking man shall, upon calm and deep reflection, see to run through the world of created life. He shall see it, in reference to man, to be true in the words of my second motto, that "Man's perfection is not *by himself*, nor by anything *in* or *of himself*, but by that which is *to him external*." The Law of Duality, or to use a

better word, before employed, of Twofoldness, extends to man as considered in every relation, as in the Home, in the Nation, in the Church,—as in his relation to External Nature, to his brother men, and to his Almighty Creator and Father.

The application of this principle to the moral nature of man, will be found to be the leading idea of this treatise, that from which all its other principles flow,—that in whose light, all the phenomena of our Moral Being are viewed, and by which they are explained.

We take it for granted herein, that man has a Moral Nature and constitution, as well as an animal and intellectual being; and that to man as a moral being there are external facts and institutions that correspond to this moral nature. This treatise seeks to discover, define, and specify distinctly, the various faculties of the moral constitution of man, and so to classify them that they may assume a definite, scientific, and practical form. And to do this, it considers them in the two-fold point of view, as in themselves first, and secondly, their relation to those other external fixed facts, which bear upon Moral Life, as the external circumstances of physical nature do upon the powers of vegetable or animal existence. This, as

I have said, is my leading principle, and in reference to this it is, that I define Ethics to be “the Science of Man’s Nature and Position.”

And I can appeal to the Self-knowledge of every thoughtful man for the proof of the position I assume, that man is a being that has a Moral Constitution, composed of clear and definite elements,—and that this Moral Nature answers to, and is to be explained by moral influences and facts external to us. That this is the case with man considered as a race and as an individual, and that his moral growth depends upon these two conditions.

And he that shall go with me through this treatise, I hope will find that moral science is not without a deep interest. For surely, each man in this world who knows that he is endowed with a Moral Nature, and is placed amidst circumstances, all of which may have a moral effect, must think the question to be deeply interesting, “How shall I so cultivate this, my Nature, and so employ this, my Position, as to arrive at the fullest maturity and completeness of my moral being, that I am capable of?”

This is the question the author attempts to answer in this book, as a matter both of science, and also of practical action and guidance.

CHRISTIAN SCIENCE

HUMAN NATURE

CHAPTER I.

Is man's nature 'good or evil?'—There is a nature perfectly indifferent as to good or evil.—It is that of the brutes, not of man.—Man's nature is not partly good and partly evil.—It is not essentially evil.—This proved by the monstrous conclusions which would follow.—It is then essentially a nature *good in itself*, not *evil in itself*—but *fallen*.

As I have defined Ethics to be the Science of Man's Nature and Position, it is manifest that the whole subject, scientifically treated, must embrace, at least in effect, all questions that concern his nature and its relation to external things. But as this is a thing plainly impossible, for what scientific system details all its applications, consequences and deductions? And as

the purpose of Science is to render such tediousness unnecessary, by giving principles and propositions that will imply all consequences, it seems to me that such should be the course with a true science of Ethics. And therefore I shall try to establish, in regular order, such conclusions as shall be the most natural, and the most fruitful in consequences; so that if possible, I may be able, principle after principle, and conclusion after conclusion, to give a system at once practical and scientific.

This being my intention, the question which naturally comes first in a science of man's nature and position is this—

“What is Man's Nature? Every man having the idea of good and evil—what is it with regard to good, and with regard to evil? IS IT GOOD, OR IS IT EVIL?”

I am aware the question will sound preposterous and absurd to many; but still it is a deeply important question. There are three modes in which man may have a moral quality, in which, what he does, may be described as good or evil,—his thoughts, his words, his actions. Let the reader mark this. The question is not, are man's thoughts good or evil? are his words good or evil? are his actions good or evil? That is not the question; that can be plainly answered. His

thoughts, words and actions are not his nature. They come from it, certainly, but they are no more his nature than buds, flowers and fruits are the tree from which they come. To decide, then, about thoughts, words and actions, this is quite a different thing from deciding upon the quality of *his nature*.

I have said that this question is an important one; I say that it is more, it is the central and primary one of Natural Ethics; one without which there can be no science of Ethics, no knowledge of it. It is not a high theoretic question which we may live in the world without discussing, and be better not discussing than entering upon it, as is the question of the "Origin of Evil," the question "Whence did evil come into the world, since God is all good and Almighty?" But it is a wholly practical one,—the question, "Is this nature, this which I have, this which is *my* nature as a man, good or evil?"

Now, manifestly all the possible answers that may be given to this question are contained in a few words. I may say that "it is good"—I may say that "it is evil"—I may say that "it is partly good and partly evil"—or I may say that it is "perfectly indifferent to either." These four embrace all the possible answers that can be given to the question, and the calm consideration of

them all, and the decision of it aright, is absolutely necessary to any progress at all in true Ethical Science. He that will study any science must first master the first principles, and without the complete and accurate knowledge of them he can make no progress; it is to him an utter impossibility. This question is the first principle in the science of which we treat. Decide it aright, and there is only one right answer of the four, and you shall be able to advance further onward. Take to yourself either of the three that are wrong, and the very foundation of religion and morality shall be astray with you; and only by God's grace against your convictions, only by the teachings of God's Providence leading you against yourself, against your ideas and fancied knowledge, shall you go aright.

Now, the fourth of these says that man's nature is indifferent, having no moral quality at all. Are there such natures in existence? There are. Those beings that we call "animals or brutes"—these are of that kind.

We see in animals the most undoubted proofs that they reason; for this all natural history of modern times is full, that they argue and reason from premises to conclusions, just as man does. All kinds of that property called reasoning, we see in animals just the

same as in man, the same *in kind*, not the same *in degree*; the reasoning power is very manifestly exercised by the brutes. True it is, that we see it in them vastly inferior to another power, that of "instinct," which works towards ends of which it is perfectly unconscious. Still the reasoning power is not the distinguishing character of man, that which separates him from the animals, nor is "instinct" the peculiar possession of the Brute creation. For the beasts have reason, and man has instinct; each of them, however, in an inferior or less degree. The definition, then, that man is a reasoning animal, or an animal whose quality is to reason, is false; and that an animal is an organized machine or a being having only instinct, is false also.

Now, what is the character that really differences the two natures, that of man and the beasts? It is not either reasoning power, nor is it instinct; still less is it any of the differences given by Locke or his followers. It is this very thing of *moral indifference*, that the nature of beasts and their actions are really neither *good* nor *evil*. That the sense and feeling of pleasure and pain is to them all, and that of *moral good* and *moral evil*, a good or an evil quality in actions; they have no feeling.

I do not say that man has a *moral sense*, as some of our modern philosophers talk; as if there were a peculiar faculty in him superadded to appetites, passions, affections and reasoning powers, which has the peculiar charge of moral objects, as reasoning power has of reasoning, &c.; so that the reasoning power reasons, the moral power feels, &c., *morally*. This is not what I say, but that man *has a moral nature*; so that no thought, word or action but has a *moral quality*, is either good or evil, and will so be judged, both by himself, by his fellow men and by his God.

With regard to animals, it may be seen at once that their actions have *no moral quality*; that there is in them nothing of good or of evil, and that it is only by a metaphor we call them good or evil, *as applied to our own uses*. That is a good dog that watches best, that sets the best, or that kills rats the best, or that churns the farmer's milk the best, or that draws the beggar's cart the best. Change hands and there is no goodness in them.

And even temper in animals, to which with more of plausibility we may apply the terms "good" and "evil," even in this case it is only with reference to ourselves and our ideas that we apply the term. The generosity of the lion, the ferocity of the wolf, the untameable

fierceness of the wild ass, the cruelty of the tiger, the cunning of the fox, all these are but metaphors taken from our own nature. These things instead of being moral, having a good or evil quality, being deserving of praise or blame, are nought else than tempers arising from the conformation of the animal, and absolutely necessary for its physical preservation. A lion is no more really "noble," because, with his immense muscular power and capacity of destruction, he stands out boldly in the center of the African desert, than a fox is mean and to be despised, because he with a feeble and small frame sneaks through the bushes. In the one temper as well as the other there is nothing moral, nothing immoral, nothing good, nothing evil, only a nature which is neither good nor evil, but *indifferent perfectly*.

The only apparent exception to this is the dog. The response which he makes to our feelings, his apparent sympathy with us, his faithfulness, all these make us lavish upon him epithets that express primarily moral qualities. This, however, is easily explained by the known fact, that there are some inferior animals that seem to have been created in reference to the wants of superior ones; with instincts in their natures binding and tying them to the others, and causing them to

rejoice in their society. And thus the attachment of the dog to the man is no more capable of a moral interpretation than the attachment of the pilot-fish to the shark. And the same may be said of the horse and the elephant in relation to man.

But this may be seen, still more plainly in the fact that we attribute *no crime* to brute animals, none of their actions come within the moral law of God and of society. The eagle murders not when he slays his prey; nor does the wolf commit a crime when we say that he steals; nor does the scorpion commit suicide or the rattlesnake when they destroy themselves with their own weapons turned against their own life.

And, indeed, with an old master of subtlety, we need have no doubt that their good and their evil are not "Moral Good" and "Moral Evil;" but the Good of "Pleasure and Pain" so arranged, as by its operation upon their animal frame, to subserve ends of which they are wholly unconscious. "I have no doubt," says Jerome Gardan, "that if the ox could speak he would call the grazier good, because he feeds oxen, and the butcher bad because he kills them, and yet there is no difference."

Now, I wish my readers to have it fully and clearly established in their minds, that there is, and exists a

class of organized living beings, which has a nature *purely indifferent, neither moral or immoral*, to which *bodily pleasure and pain* is the sole guidance from the external world.

Having laid this idea clearly before them, I shall ask them, appealing only to their own experience of their own nature, while it is manifest that the nature of the beast is an animal nature, of itself neither moral nor immoral, is it not equally manifest that man's nature is moral; that while "pleasure and pain" are guides to him as an animal, still as a man he has higher guides in justice and honesty, and law and conscience?

Thus have we established a broad distinction between man and animals. Thus have we excluded one of the answers upon human nature, the one which supposes it to be indifferent, having no moral quality whatsoever.

And before we go further, we shall stamp this opinion regarding our nature as one that always goes hand in hand with Atheism and the worst immorality.

If our nature be indifferent, as that of the brutes is; and, as theirs have no moral quality, then are we like in the ends we have to fulfill to them, we are incapable of immorality. If our nature be animal or indifferent,

then, as in consequence of this in them no act is criminal or sinful, or indeed can be so, in us, it must be the same. Then our sole business shall be to gratify our propensities, all of them; our sole excitement to action, physical pleasure; our sole check physical pain. Wheresoever this doctrine with regard to the nature of man prevails, there it is the doctrine of Atheism and debauchery, and of grasping and selfish sensuality.

The next answer to the question, "is the nature of man good or evil," that can be given, is manifestly that it is part good and part evil. The soul good and the body evil; or, the soul evil and the body good. Two strange varieties of opinion these are, but as strange as they are they have had many advocates.

The last, that the soul of man is evil, his body good, implies the Transmigration of Souls; the dogma, that of Spirits that fell there were two classes, they who could rise again and were enwrapped in bodies of clay and passed from one to the other, until being purified they resumed their former state. The first, which answers that the Soul is Good, the Body Evil, implies that there are two Gods. Each omniscient, omnipotent and eternal. The one the God of Good, and the other the God of Evil. These answers, a little thought will show us imply these consequences.

The tenets themselves were once of great importance, now of none. Man's nature is evidently a unity, although composed of soul and body; it must be good therefore or it must be evil; it cannot be both together, the soul good and the body evil, or the soul evil and the body good. We may easily dismiss this the third answer as unsuitable.

And now we have only two left to us. The one asserts that "man's nature is evil," the other "that it is good;" one or other must be true. It is manifest then that the argument may go on by a two-fold division. The establishing of the one refutes the other; the refutation of the one is the establishment of the other. The reader we hope will bear this in mind, for the subjects to be considered in this treatise are so many and so important, that when we can clearly decide upon a doctrine, we shall not always say all we could have said in its defense or in its refutation. We shall be content to say what we count enough.

Now, the nature of man is not indifferent. It is not partly good and partly evil; it must then be essentially evil or essentially good.

Say that it is essentially evil—*the nature of man*—not merely his words, or his actions, or his thoughts

evil, but *his nature*; suppose that this is so, and what is the result and consequence?

Why, this, that when he acts in accordance with his nature, then he acts evilly. Let him feel emotions of pity arising in his breast, and feel that it is in accordance with his nature to aid the distressed, then, *as his nature is evil*, it should be evil so to do. He feels that to be just, upright and honorable, is according to his nature, but according to the doctrine that *nature is essentially evil*, justice and uprightness and honesty shall be evil. And the opposite qualities, since opposite of evil is good, shall be good! Then shall all the affections which *are natural* be evil, the love of husband to wife, and the love of wife to husband, *which is natural*, be a thing base and vile and in every way to be shunned; the love of parents to children to be evil. And all the *natural* feelings, the *natural* tendencies, the *natural* affections, all shall be bad, all evil.

And then if man desires to live aright, since his nature is of itself wholly evil, his business shall be to oppose nature. All things *against nature* shall be good, all according to nature shall be bad. To be malevolent shall be good, to be full of pity, evil; to be kind-hearted shall be evil, to be harsh in life and conduct, good; to be merciful shall be wrong; to be cruel shall be

right; to be a peaceable citizen of a State, and an obedient child, shall be evil; and to be a lawless and desperate outlaw or a parricide, shall be good. The chaste husband or wife, living according to the dictates of nature in marriage, shall be evil in that very thing; the licentious adulterer shall be good. Monstrous consequences these, and outraging the natural feeling of all; and yet consequences that unavoidably follow from the monstrous paradox that *human nature is essentially evil*.

Let us look at this dogma a little more plainly still. If this be so, then man requires no temptation, in fact cannot be tempted, for his nature being wholly evil, all his hopes, desires, fears, are of themselves evil essentially. He cannot be polluted, for of himself his nature is evil. All crimes are equal, for the nature from which all proceed is equally bad, being in itself essentially evil. All his sins then are equal in the eye of God, each equally deserving condemnation in the eye of infinite justice. And the innocent babe, if his nature be essentially evil, is a subject for limitless wrath equally with the hoary murderer and debauchee of eighty years. And all this in direct opposition to the Holy Scriptures.

Nay, more than this. If man's nature be all evil, as

then all his evil temptations, thoughts, feeling and actions must come from himself, then there can be no tempter to evil outside of him,—no devil; but a *principle of evil in him*. And that principle of evil is *in*, and *is*, the nature of man! In other words, man is Satan, and there is no Satan but man!

Now, asking of my readers to look this notion straight in the face, to have in their minds the clear idea of it, is asking of them also to bear in mind that “thoughts,” “words,” and “actions,” are not “human nature.” I would ask them steadily to look at this doctrine, “that human nature is essentially evil,” and ask themselves, do not these consequences follow from it really and unavoidably?

This is a system of Morality, indeed! which makes it natural to do evil, unnatural to do good; which puts law and conscience and justice all as evil! And all the things that are naturally good, asserts that they are naturally evil. A strange system of Morality indeed, which begins by denying the possibility of any morals, any goodness, and asserting that all actions are bad, and all equally bad!

This is a hideous Moral System, one that nevertheless has existed from very ancient times. They are the tenets of a very ancient sect upon whom the prophet

Isaiah pronounces a woe: "Woe be to them that call evil good, and good evil, that put light for darkness and darkness for light;" to them the apostle Paul alludes, when he speaks of those who in the latter days should "forbid to marry, and *command to abstain* from meat, which God hath created to be received with thanksgiving of them that believe and know the truth, for *every creature of God is good*, and nothing to be refused, if it be received with thanksgiving."

Of such philosophy has there been an abundance, and unto it man's nature is essentially evil, and unto it from this central fact all nature and all creatures also become evil, and therefore it is that it forbids marriage, and orders to abstain from meats; whereas the apostle lays it down as plainly that *all creatures are good*, and "that marriage is honorable in all."

But in addition to the display of the natural consequences of this doctrine, that human nature is essentially evil, we may appeal to the consciousness of each individual, to the knowledge he has of himself. Does not each man feel that when he acts evilly or sins, that he acts against the laws of his own nature? That to act rightly and virtuously is in accordance with the law of his nature, and not against it? Does he not each time that he acts evilly, feel ashamed, condemned

by his own nature? Does he not feel that to cheat, to lie, to murder, so far from being natural, are directly against his nature? Surely, all the experience that man has of himself, all this tells him that his nature is not essentially evil.

And I confess that I have been most heartily ashamed of men who from the pulpit preach this horrid notion, never having thought of its consequences or of its nature; and then, to establish it, have told untruths as great. Tell the man who has bent in agony over the sick bed of a dying wife, who for months, without hope of reward, has watched, and wept, and sympathized,—tell him this is no good act, but purely evil and sinful. And then, in order to *prove* such a monstrous paradox, tell him *that it was done from selfish motives*, and nature will rise and give you the lie; and the man will feel and speak as strongly of *you* as did Paul of the men that preached this doctrine of old, as “speaking lies in hypocrisy, having the conscience seared as with a hot iron.”

Tell him that morality is not only of no good, but downright sinful; and Nature’s law shall tell him directly the contrary, and the Bible will say to him, “When the Gentiles, which have not the law, *do by*

nature the things contained in the law, then are they a law unto themselves.”

Take the hoary desperado, the pirate and cut-throat, and drunkard and debauchee, from the Indian seas, and place him side by side on the same level with a young innocent girl, from an unpolluted home, and nature's consciousness of truth shall declare your notions false.

It follows, then, that the nature of man cannot be in itself essentially evil.

And by the exclusion of the three of the only four possible answers, it must be that we affirm the one remaining, “that Human Nature is of itself and in itself essentially good.”

We exclude the three, and this affirms the one. The proof, therefore, of it at the present is exclusive and negative, rather than positive. We therefore insist upon it as a right, of logical necessity due to us, that objections against the conclusion be reserved until we come to the positive proof. In the mean time, we would discuss another part of the subject as preparatory to this positive proof.

NOTES TO CHAPTER I.

Upon this doctrine, that "Human Nature is essentially evil," it may seem to some persons strange that we should spend so much time in displaying its evil consequences and developing them. Yet let such persons know that all these consequences have not only been deduced as logical conclusions, but they *have been preached and acted out* by perhaps the vilest and most evil of all the ancient sects, the Manichæans. These men took it that man's nature is *essentially evil*, and carried out their doctrine to the extremest degree, as history will show.

For this reason we have brought the dogma, in all its consequences, clearly and distinctly before the minds of our readers. We would have them see its untruth distinctly and decidedly. For that man's nature is not *essentially evil*, but a *nature which although fallen is in its nature good*; this is the first principle of all morality.

I would also add, that this is the unanimous decision of the early Christian Church.

HUMAN NATURE

CHAPTER II.

What is the nature of Good and Evil—The highest good, and the means of discovering it.

In our last chapter we used a phrase "Human Nature," for the constitution of man, as consisting of body, soul and spirit. By this word we meant the whole nature of man considered generally, without reference to the peculiarities of individuals or of nations; "the man," generally. We asked, then, whether it were "evil or good," as considering this as the first question, the fundamental one of all Ethics. And we decided it in a negative and exclusive way, that Human Nature must be in itself good, and not evil.

And now we would have our readers remark, that we have used the terms "good and evil" often. We employed them because we knew that human nature was good, and that therefore each one, without explaining, would readily understand that which we

meant. But now it is time to examine more closely into the meaning of these terms.

The first remark we shall make is this, that when we establish what is "good," *we establish also the highest end of man*, that after which he should the most aim, and at the same time we establish the *supreme rule of his conduct*.

For instance, if the supreme good of man be in Utility, then as the supreme law of life he should aim only at Utility; he should make this the measure of all his actions, and casting aside all other considerations, he should not ask, is this right, or just, or my duty? but, is this *useful*? And so with regard to all other criterions or tests whatsoever, that have been established of Good and Evil. The establishment of a highest law for man's actions, and of the highest reach of virtue and perfection to which his nature may climb.

The question, then, of "good and evil," and their nature and criterion, is a very important one; the question of the "Highest Good" still more important. They are not theoretical, merely, but practical; and that in a very great degree, because they imply a law of action first, and secondly, a knowledge and governance of our own nature according to it.

For clearly, we can see in each individual that he

has something which he counts the Highest Good, to which he will sacrifice all inferior; clearly we can see that this feeling is a law unto his nature, acted upon at all times by himself, and always referred to in his actions. I have known Epicures, to whom, by an observation of life and conduct, the Highest Good was the pleasures of the palate. I have known Epicureans to whom general ease and self-gratification was the Highest Good. I have known fathers and mothers to whom the advancement of their children was the Highest Good; men to whom the possession of property was the Highest Good; to whom power was the highest; to whom domestic happiness, or the love of their neighbors, or the sense and performance of their duty, or the doing of justice or of mercy; I have known, in my short life, instances of all these; instances in which I could most plainly discover that these objects were severally considered by men as the main object of their lives, the objects which, to obtain, they would count the highest good of their existence. And I have taken notice that the feeling of the object being the highest, became a *rule of action*, a law and measure by which all action was regulated. Surely, then, the question, "What is Good? What is the Highest Good?" is not

unimportant, since each one in life more or less debates upon it, and decides it for himself.

With regard to the term "Highest Good," if the reader will look at the arrangement of objects of pursuit that I have made, he will see that taken from the beginning, they manifestly mount up from *lower* to *higher*. The pleasures of the mere appetites, such as eating and drinking, are the lowest of all; then the pleasures of the passions are higher still, of the understanding higher, of the affections higher, and of the moral feeling higher still.

And thus is one object pursued as a good, higher and loftier than another; thus, by the fact that man is finite, must there be some that shall be the highest and the loftiest good not merely of the individual man, but of universal Human Nature. And the pursuit after this must be the supreme law of morality and of nature; and he that shall pursue this, shall fulfill entirely the end of his being. The idea, then, of the Supreme Good is a practical one entirely.

Now, in order to understand what this Supreme Good is, the first thing we are to understand is, what do we mean by this term "good"—the term "good," I say, as used by moral beings? "That which is useful to us in the physical world, 'some say,' causes

pleasure, and that which is destructive gives pain. So things that are pleasant you call 'good,' and painful, 'bad.' And so from the sweetness of sugar, we by metaphor apply the idea to sweetness of temper; from the harshness of an acid taste, to harshness of conduct; from the destructive nature of poisonous plants, to the destructive nature of vice; and so we mount up to the idea of Moral Good and Evil, even the highest."

And then all these ideas of justice, honesty, equity, truth, holiness; all these are no realities in themselves, but metaphors, coming from mere earthly objects of the sense, and brought thence by our own reason!

What is good, then? A higher class answers, it is "that which is useful; has in it the maximum of Utility." Another makes good to be that which is "in the most accordance with our nature." And this has in it considerable loftiness, as also has that theory that supposes goodness to be that which is in accordance with the "eternal fitness of things," and that too that imagines good to be "that which is according to the idea of moral beauty," and a hundred theories besides, of which the man who has patience may examine as many as he likes.

The last notion is this: that five ideas, Benevolence, Justice, Truth, Honesty, Order, make up the "central

idea of morality," or are its elements. These, undoubtedly, are very good, all of them; though as for their being the central elements of the supreme law of action, the Summum Bonum, or Highest Good, I myself being a Christian, should rather prefer the ancient elements of "faith, hope, and charity," which, as there are such facts as a God, a Gospel, a Salvation and a Spirit, I conceive are far more peculiarly central elements of a Christian morality.

Now, what is the fact? This it is, that no compounding, adding together, or intensifying of these ideas, or of any ideas whatsoever, will give us as a result the idea of Moral Goodness. The idea of Moral Goodness is an idea just as simple as any one of these ideas, and manifestly the highest moral idea of them all.

We could easily show this by the old logical method of the consideration of what is technically called the comprehension and extension of the ideas. However, it may be easily seen by another means. In fact we may add a multitude of other qualities, having just as fair a title as these have, for instance, Holiness, Conscientiousness, Temperance, Self-denial, &c., besides the three I before mentioned, of "faith, hope, and love." Because you call these morally good, and it is

true that they are so, it does not follow that they are the elements of moral good. So, to live according to the eternal fitness of things, or according to "the idea of moral beauty," these are morally good, but it does not follow that the idea of moral goodness is compounded of these.

In truth, the idea of Moral Good is the highest of all moral ideas, neither made up nor compounded of any, having none above it, itself measuring all other moral ideas, and being measured of none. Of it no definition can be given, therefor; nothing but illustration, by declaring the persons, or events, or qualities in which it is, or by showing how we attain it, but *no definition*. We may say of a wagon, it is a four-wheeled vehicle, giving thereby a description of its components; but of this we can give no such definition. When one asks us, "What is the highest moral good?" we answer, "Moral Good." When he asks, "What is moral good?" we say, we do not analyze it—we cannot; but we point you to your own feelings, and experience of your own nature, and we say that then you feel a perception of a quality that exists in all moral beings, a quality of moral good, or *the absence of it, which is evil*; which you feel to have a very real

and actual existence in responsible beings, and to which you apply the term moral good.

We, therefore, enter not into the vain speculation of trying to analyze the nature of Moral Good, or attempting to define it. We say that man is a being whose nature is good, and not evil; he has the idea of moral good as naturally as he that sees has the idea of sight; that the idea is the same in one human being as it is in another. And that if we show the means whereby the idea and feeling is brought forth in man, and then increased in him, how it is cultivated, and how it is brought to perfection, then we shall have done somewhat of the work we set out to do, the work of a Christian Ethical Philosophy.

In the meantime, how are we to measure the abundance of this quality in others or ourselves or how are we to learn what we desire to know of it? In the first place, it is manifest that since our nature is *good*, and since it is one that is *under a law*, and its goodness is measured by that law, that that law, more or less, reveals to us moral goodness. It is manifest that the Home, the Family, the Church, that these all bring the idea to perfection, being all teaching institutions that have ever existed, and that for the purpose of bringing

forth the feeling in man, of increasing it, and bringing it to perfection.

Live, then, according to your nature; according to what your nature has a feeling, you ought to be. Live according to the duties and teachings of the *Family*; for this, too, is a school of good; and to the teachings of the *Nation*, for this is the same. And above all, remember that there is a Revelation, a Holy Spirit, a Church. The instructions of these agree with, confirm, complete, and as it were, round the whole.

THE CONSCIENCE

CHAPTER III.

We have in the previous chapters examined points the most important, and drawn conclusions which we believe are, to a system of Christian Science, fundamental. The reader will please remember them, they are these—first, that the nature of man is good; secondly, that all outward circumstances, which wait upon man in this world, are ministers to him of moral teaching.

The first assertion was, that ‘man’s nature is good of itself by nature.’ This we asserted, with certain limitations.

But at once the question comes up, “Does not man do evil?” and then, “How is this consistent with the fact that his nature is good?”

This is a question of deep importance we will say, and one which, upon this, our theme of Christian Science, has a most vital bearing.

In answer to it, we say then, that man is not as a beast, he is not as a devil, he is man still, although he

does evil; we call him not *totally depraved*, but *fallen*; we call not his state a state of *total depravity*, but of *original sin*. Let our reader remark this and ponder it well; the doctrine we teach in reference to man's state, by nature, declares him "*fallen*,"—that is to say, as far gone as, *still being a man*, he can go from "*original righteousness*,"—but not so far gone as to be a beast, or a fiend; it therefore applies not to him, the term "*totally depraved*," but the word "*fallen*."

Now the very word "*fallen*," this itself will aid us to comprehend this difficult question,—it implies the having lapsed from a higher condition; it implies inability to come up to a standard; it implies imperfection in natural qualities.

The individual man in his course of life, we will say, intends to do some act; in the moment of intention, before he has acted, he receives the feeling of an internal check, a moral negative to action, which is suddenly interposed as an obstacle *between the intention and the action*, under the conditions I have before noted, and which I will not here again repeat. To overcome that obstacle, he must use *an effort*, and that a *conscious voluntary effort*; so that he *knows*, that of *his own will*, *freely* and *knowingly*, he *breaks across that obstacle or impediment*. Now if the Conscience

be in its due state, and perfect, invariably its negative shall be only upon the evil,—that which it forbids shall be evil. The man, therefore, in breaking through its obstacle, shall have willingly and consciously done evil,—done it *freely* and *knowingly*, and therefore have been guilty.

But to resume, when he has done the action against which the Withholding Conscience protested, *freely* and *knowingly* and *by an effort* overcoming the barrier placed in his way, then at once it is chronicled by the Recording Conscience, and evermore it is liable to be brought up to him, and presented to his view as connected with a stain; a feeling that to his moral nature, being of itself good, this evil action, done freely and knowingly, is that which to pure white a blotch of filth is, a Stain. And this, therefore, is one effect of evil done—the Stain upon the nature producing the Shame. The Stain is the effect on the nature; the Shame is the mental emotion corresponding to that effect.

The Recording Conscience has the power, as we know, of bringing up that act with its Stain again and again to the individual man; but under what conditions this takes place, it is in vain for us to guess; and, so far as we from being able to decide upon the laws

by which it happens, that when we attempt to classify them we are perfectly unable to reach any decision. In some men sickness or danger shall always bring them up; in others, peculiar circumstances of life; in others, mere trifles at long intervals; and in others, the recalling of these things shall be almost hourly; so that, perhaps, looking at the circumstances that concern the bringing up of past misdeeds by the Recording Conscience, the best thing to do, instead of trying to form laws of their representation to the mind, is to say, that they take place according to the purpose and will of the Omnipotent and Omnipresent Spirit, whose organ the Conscience is. So far with regard to the action of the Recording Conscience.

We come now to the last action of the faculty, that of the Prophetic Conscience; and with regard to this, we have already said that Conscience, "by its very nature, attaches consequences in Eternity to actions done in Time." This, in action, is that part of the offices of the Conscience we call the "Prophetic Conscience;" and he that shall look at the two-fold nature of the Conscience, the first part as a faculty of man limited in power and in action to Time and Space, and *yet immortal*; and the second, the action upon that faculty of the Spirit of God, infinite in power and knowledge,

he that shall consider that in this faculty there is thus a concurrence of the Infinite with the Finite, and of the Spirit of God with the spirit of man, shall be at no loss to see how it is that naturally the idea of infinite consequences is connected with acts done in Time and Space.

The question of the modes of exercising the Reason, this is to be the object of the present chapter. This we account to be one of the most important in all the range of Christian Science. We have shown that the Reason, in one respect, is certainly awakened unconsciously, which we count enough to enable us to go on and advance farther upon the subject.

Now first, we will remark that in the life of man there are two states, alternating the one with the other, the state of Consciousness and the state of Unconsciousness; the one corresponding generally to the time when the hemisphere which the individual inhabits is presented to the sun, the other to that when its face is withdrawn; waking corresponding with the light, sleeping with the darkness. We are Conscious in the one, Unconscious in the other. These two are separate and distinct states of being, each of them truly and really belonging unto man, each being a portion of the circle of his existence.

The Germans, then, in their examination of nature and mind, start upon a ground entirely wrong when they say, "when we have exhausted that which *is in man's consciousness*, then we see the whole of his mind and the whole of his nature." Herein they blunder,—for because his "Consciousness" contains a great deal, his "Unconsciousness" does not therefore contain *absolutely nothing*. The negation of knowledge about it does not imply non-being in it. On the contrary, it is a state, a very peculiar state, and one which may be seen to be necessary for our physical being; and which, as nature is one, may also be very fairly considered as having, if we only could adequately discern it, in itself a necessity for our mental and moral nature. And so it may possess peculiarities of mental action,—of moral and spiritual impression and emotion, which, if we only could know them, would be of the greatest value in explaining the mysteries of our being. But as we cannot know them by Consciousness, or, indeed, by anything else than by vague speculation on facts that can hardly be systematized, we will not press this thought any further than merely to assert that the philosophy that says, "there is nothing in man's nature that is not in man's Consciousness," and that "to

exhaust our consciousness is to give a complete view of mind," is and must be false.

For men have gone to rest with the determination to awake at a certain hour, and their minds, unconscious, and by no action of which they were cognizant, has, in their sleep, measured time, and at the appointed hour has awakened them. Students have retired with their mind set upon a lesson half-learned, and have awakened with it wholly understood. Nay, as in a case specified by Rollin, the anxious mind, without the knowledge of the individual, has awakened his body, and he has gone through the whole process of composing a copy of Latin verses set him as a task, as well as through all the bodily labor of dressing himself, looking for his desk and pens and ink, and writing; and in the morning he has been utterly unconscious of it.

Many other facts might be brought forward to show the fallacy of the German fundamental, that "we are to search in our consciousness for a complete account of our being;" and to show that the state of unconsciousness, instead of being a *state of blank negation*, is a *state of mystery*, in which most certainly the nature of man, physical, mental, and spiritual, is at all times *alive* and capable of receiving impressions, and unquestionably is many times actively and energetically

at work when we know it not. A full and complete account, then, of man's mind could be given only by cataloguing and classifying the phenomena that occur, first, in the mind when it is "conscious," and secondly, when it is "unconscious." And as the mind of man is regular, and his nature one, we may not doubt that as we call one set of waking mental actions "Memory," and another "Reasoning," and another "Sensation," so if we could penetrate the "Unconscious" state of our neighbor's mind, we should see belonging to that state peculiar modes of action and impression and feeling needing to be classified by new names and a new Terminology. And therein we should see how it comes to pass that all theories of dreaming, &c., are so imperfect, being solely the applying to one state of mind of those terms and laws applicable not to it, but to the contrary one; and we should learn, at least, in the absence of all means of penetrating into the "Unconscious" state, to be a little more cautious in theorizing.

But more than this, we assert that there is in this world, even in the waking man, a state in which the individual is taught, and taught in the most efficient and powerful way, moral principle and moral truths unconsciously to himself; and that *acting first*, he then

learns, *after he has for a long time acted*, the truth and ground of action.

We look upon the child taken by his parents to the house of God, and there, by the principles of Sympathy, Imitation, and Habit, acting as others do, and feeling as others feel, to be thereby learning principles without knowing it, which years after he may apply consciously, with full knowledge of their value.

We look upon the father, with his rightful authority, the natural respect that he claims, and natural obedience he enforces; and the mother, with her maternal love and her sympathy and counsel, as both of them thereby guiding their children constantly into action, and habitual action, of which the children cannot fully see the principle and consequences; and yet by action so enforced upon them, they plant in them that principle in their nature, so that it really exists: and thus children receive moral and religious teaching of which they are perfectly unconscious. We look, too, upon the Nation as teaching in the same way, unconsciously; the citizen, from earliest childhood, being trained to act in certain ways and habits and modes of thought that are exclusively national, by means of habit, sympathy, national pride, and all those influences which are comprised in what we call the Spirit of the nation. The

Family frames and moulds the child; the Nation frames and moulds the citizen, at a time when he is perfectly unconscious of that teaching; nay, when he is incapable wholly of judging or of exerting his mental powers, we will not say against it, but in any way. The fact is a plain one, and we cannot get rid of it. It is a fact of the moral position of man.

Another fact is equally plain in Morals. Get a man to act, and act habitually, so that his actions shall *imply a principle, although he does not know it*, and that shall prepare him for the acknowledgment of the principle. This is a fact realized by every one, *so that there is indeed a moral teaching that is unconscious, as well as a moral teaching that is conscious.* The justice and grounds of this I shall now proceed to examine, and they rest on these facts.

First. That “moral truths are the eternal facts of God’s nature, not factitious or arbitrary notions, but the same for all, and immutable.”

Secondly. That “man has a faculty made expressly for the reception of these truths, which corresponds to them as does the bodily appetite to food.”

And thirdly. That “there are peculiar institutions organized to teach them, for that express purpose—the Family, the Nation, and the Church, the teachers of

which schools teach with *an authority* which they possess by *their very situation*, and are heard with a reverence and obedience which are in their pupils by virtue of *their position*.”

THE HEART OR AFFECTION

CHAPTER IV.

There is one especial difficulty about Ethics, in that it is a science of which each one has the requisite knowledge *in* his own consciousness; and the presentation of it, then, in an external systematic form, is almost impossible. The business, therefore, of the writer, so far as he can, is to present the truths in such a manner, that each one may recognize them as facts in his own nature, and accede to the rules drawn forth by the author; but for putting it in a mechanically systematic order, it is a thing which the very nature of the science forbids. The true system in it is not of external arrangement, but of internal sequency, so that fact shall lead to fact, and principle be made a foundation-stone to principle; that so the reader shall be led to think upon his own nature and to see by it, that the principles of the science are true. For often it happens that a fact or truth shall be denied by him under the influence of prejudice or of ignorance, which, had he seen it in its Ethical connexion with others of which he would

make no doubt, though they have never been brought up consciously to his mind, he would at once have acknowledged to be true. Let not the reader, then, expect this external, mechanically systematic order from us; we are content if we present the various truths of Ethical Science in the peculiar systematic method which we have described above,—that form which we feel most appropriate to a science, all the facts of which are in existence in each one's breast. In accordance with these views, we would, in this chapter, as in its peculiar and appropriate place, present the subject of Sympathy (and perhaps some kindred truths), to the thought of our readers.

The original meaning of the word Sympathy is "Harmony of the Affections" (*sympatheia*). It originally implied not merely that state in which of two persons the feelings of the one being affected in a particular way, the feelings of the other, because of sympathy, shall be so affected,—so that "we rejoice with them which do rejoice, and weep with them which weep," although we have not the motive to rejoicing, or to sorrow, that they have, but only our sympathy with them. It was not taken, then, solely as this the passive effect, but also as a particular power that brings about the effect, and is a part of our nature.

And by many beautiful comparisons this idea was supported,—by marvels of the most wondrous kind it was proved or impressed. The Philosophy of ancient Greece and of Middle-age Europe, teems with the wonders of that miraculous principle, Sympathy. It was pointed out that two harps being tuned alike, and one being played, the chords of the other would follow the tune with a faint, sympathetic music. It was believed that precious stones had sympathies with peculiar persons and characters. Nay, even the influence of the stars shed their virtues upon men by Sympathy. And the herbs of the field wrought by “Sympathy.” And, stranger still, wounds could be healed at a distance by an ointment whose force depended upon “Sympathy,” the ointment being smeared upon the weapon, not upon the wound! In fact, he that shall look at the works of “Baptista Porta,” or “Albertus Magnus,” shall find there the strangest Natural Philosophy ever dreamed of, and all of it founded upon the one principle, Sympathy.

But perhaps the Platonic notion, that supposes marriage to be the union of two souls that once, in their pre-existent state, were one, and the “sympathy” which urges them again to union, to send them unconsciously seeking it over the world, is the most interesting fable

upon the point. Although hardly inferior to it may be counted that which supposes the mother's heart to be endued with such natural affection towards her child, that after it has been lost, if brought again into her presence, through secret sympathy her heart shall yearn towards it. And then again, that Middle-age persuasion, by which two perfect friends shall, at the remotest distance have, under certain conditions, a true and perfect knowledge of one another's state; because of their friendship, the feelings of their hearts moving with a perfect sympathy. All these are interesting fables, showing nevertheless the feeling and persuasion of the existence of a Great Power and Principle in the Being of Man.

We hold that there is actually and really such a power, perhaps not performing works so wonderful as these attributed to it, and yet rightly understood and rightly employed, very wonderful, and truly bringing about extraordinary results. We say, that taking away the marvels, and fabulous dreams, and high poetic fictions, the idea, as it was conceived of old, of a Sympathy or "Harmony of the Affections," by means of which effects ensue, that come from no mental power or conscious effort of the mind, but from an instinctive "harmony," or "discordance" of that power we have

called the "Heart" or the "Affections," is most perfectly and entirely true.

The idea, we say, as it was of old conceived, such as we have defined it, and as it is now understood by the ordinary and common mass of men.

The idea, then,—that we may clearly define it, so that men may know precisely what they are required to examine,—is this, that "Sympathy is a natural harmony by which, upon matters especially that concern the Affections, one human being shall, under certain conditions, feel, in despite of all concealment of language, the real state of the other." This asserts that there is in some men, under some circumstances, a naturally penetrative power, in a very great degree, that shall see the real state of others in despite all concealment; and that this power being particularly prominent in some minds, is yet an element in all.

It asserts, for instance, that for that man that is really and sincerely compassionate in heart, we will say, or meek in temper, or truly pure minded, or affectionate, this feeling does, as it were, give a tone to his thoughts and emotions, all of them, and become a sort of keynote to his mind. Nay, that such is the power of this that we call "feeling," that it frames and forms anew, and gives an expression to all the features and all the

gestures. So that really and truly the predominant feeling comes in as a flavor in all actions, a key-note in all thoughts, a subtle writing upon the face, a language that speaks through every limb. And were man's senses as subtle as they are dull, and obtuse, from the slightest glance, the merest gesture, the fullness of the mind might be seen.

Yet still, though the conscious sense be dull, the mind *unconsciously* will, by the power of sympathy, penetrate into the Heart; and at a glance, the man knows not how, feelings of suspicion will arise in his mind, or of dislike, or of liking, exactly in accordance with the particular tone and temper of his own mind. So that if the Heart be pure and holy, and just, then shall *that heart have a prophetic power*, by which, when the impure, and unholy, and unjust are brought in contact with it, a secret warning shall speak in it, and enjoin caution, and watchfulness, and suspicion, *to be measured afterwards by facts carefully observed and inferences strictly drawn, and proofs*; but still,—*before all these, a warning, and one not to be neglected.*

Passive Sympathy then is the instinctive feeling of the harmony or discordance of the Moral Affections of others with our own. Perhaps it may be accounted for by the two principles above mentioned; first, that the

predominant affection frames all the features and gestures to a form peculiar to itself, and gives, if we only had the subtilty to perceive it, a peculiarity to all our words, even to the very tone of our voices; and secondly, that the mind often acts so swiftly that we are unconscious of the action, and only perceive the results; as it is when the experienced musician continues to play while he is conversing—that so the mind perceives the predominant moral feeling, or the want of it in the face of the man, unconscious of its own action, and presents the result only as a suspicion. These two principles, both which the reader will upon consideration see to be true, perhaps may explain the nature of “Sympathy,”—perhaps only its operation.

We are inclined to the latter view, that Sympathy is a separate power, and that these will only show the means by which it may operate. And the following are some of the grounds upon which we do so think. In the first place, we see clearly and distinctly that while men are individuals, and therefore each man is one—yet they are not individuals in the same sense in which the grain of sand upon the bank is one. Each man is *one* individually,—but the Human Race is *one* also. And the race is not one, as the bank of sand is one, by mere aggregation or accumulation of individual particles,

but rather is an *organized oneness*, as is the tree or any other living body; and hence, because of this, the individual shall not only have tones, tempers, feelings, powers, that terminate in himself, but even *against his own will, even unconsciously those that terminate in others*. Hence is "Sympathy" the feeling preservative of that vital oneness of the race, by which the heart of one man shall vibrate in unison with the heart of another; and even by such things as may appear to be unreasonable, likes or dislikes, jealousies, suspicions, and other movements, of the nature and uses of which the man himself may be unconscious, may the vital coherence and unity of the Human Race be preserved; and then we may, in support of this, point out the fact that all men are of one blood upon the earth, of one heart, and one feeling naturally, and that this oneness of being naturally suggests and warrants such a harmony as we call Sympathy, as well as the sense and feeling of it.

Hence it is that many, in all ages, even of the wisest and best, have believed in this mysterious power and its warnings; and although we may not be able to establish the rules and laws of its action, still the condition of human nature and of the hearts of men, renders it very probable. We look upon it as at least so far established

that a rule of action may be founded upon it, that may not be lightly disregarded.

Man knows the things of his own heart. Each one knows for instance whether in religion he is sincere or an hypocrite; he knows whether he is inwardly licentious and adulterous, or inwardly pure; he knows whether he is inwardly honest or dishonest, and so forth. Now to those *who are truly sincere* within, truly honest, truly pure, I say, "there is sometimes against individuals a feeling of dislike even at the first; and this is often a movement of "Natural Sympathy,"—a warning to the pure in heart of the presence of impurity, to the honest of the presence of dishonesty, to the sincere of hypocrisy;—*not a proof*, but only that which if we follow it up and keep it in our mind *may lead* to proof;—a kind of secret caution which secures the good in heart against the wicked, and defeats evil in its most crafty snares.

This by its nature, as I have said, is not to be taken as a proof or a demonstration, but only *as an indication*. It is to be taken as *for ourselves* not for others, a something that *we should ponder over*, but hardly *give currency to* against the individual.

But to the young, who have been reared in a holy Home, in purity of heart and thought, and in the great

blessing of having been members from childhood of the Church of God, under Parents that have realized and acted up to their duty—to them I say:

“Never neglect the mysterious warning of Sympathy, *if you yourselves know and feel that you have purity of heart internally, and sincerity of religious faith; if this be so, often shall you find this secret warning, to reveal to you that which to others of maturer minds is perfectly unseen,—and this for your own good.*”

So far with regard to “Sympathy” in one, and that a very important sense. Sympathy is taken in another sense as “the active power that one man has naturally of entering into the feelings of another, and being himself affected as that other is:” of this we shall now treat.

It is a very evident thing, that in all the feelings whatsoever that belong to the Heart, there is a power on the part of all men of entering into those that belong to another, and in it thus making them their own, and that without our having the causes for these feelings that the persons with whom we sympathize have.

For instance, a neighbor shall lose a husband or a child, and the natural emotion shall excite in her grief—and then from the “power of Sympathy,” *we* shall have the ability to feel her grief, actually and really, so that

without suffering the sorrow we shall feel the emotion that it causes.

I do not say, always to such a degree as the person upon whom the affliction has come; and yet I dare not say that it has never been so, for I myself have seen grief by Sympathy, in which there was, to all appearance, more deep and vehement emotion and more suffering in those who sympathized than in the person with whom they did sympathize.

But this I do say, that sympathy in this second sense, is a real and distinct power, by which one man is enabled to enter into the emotions of another's heart,—all emotions, I say, that belong to the Affections,—and actually to take a part in them, to bear them, to suffer them, without the having had himself the original exciting cause, or indeed any exciting cause at all, save the Sympathy. A *power of transference*, as it were, belonging to our Nature, by which the man shall be able to convey to his own Affections and lay upon them the weight which the person with whom he sympathizes is bearing, or ought in proportion to his affliction have borne. A power by which the sorrow of one shall be divided and borne in part by another. A faculty by which, as in the external world, we help by the lever in lifting material burthens, and distribute the weight; so

are we able to distribute the weight of the burthens and sorrow of the heart.

Active Sympathy therefore we define to be the power of entering into the emotions of a fellow being and bearing them with him *vicariously*.

The reasons that justify us in believing it so to be are,—first, the divine institution of Society as a real and vital organization, which exists coeval with man. Sympathy, then, we consider, as it were, the vital harmony in the body of Society by which one heart is adapted to the other, and the needs and necessities of the one supplied by the other. It arises from that organization which makes humanity to be as it were one great body universally spread over the face of the earth, each member bound to the whole and to each individual by that vital harmony. Thus the oneness of the human race shall not be the oneness of *aggregation* by which the sands make up a bank of sand, it shall rather be the oneness of *vital organization*, by which the particles of the human body are one by vital force and vital harmony. This vital harmony in each particle of the human frame we consider in the body of Society to be represented by Sympathy.

We consider it again to be a separate power, and one primary to the Heart, which may be conjoined with

almost all the feelings whatsoever, and which gives them a second range and a further flight that they had not of themselves. For instance, you may be righteously angry for injustice done yourself; again, injustice is done your neighbour; by the "power of Sympathy" your emotion of anger shall again be raised, and you shall be angry *for him*. It is manifest the cause for the emotion, and the emotion itself, may exist *in him*; and the capability of the emotion of anger being excited, may be *in you*. But more than this is wanting, that *you* may feel indignation *for the injury done to him*: the faculty in your nature that supplies this power of entering into his feelings *vicariously*, is "Sympathy." The utmost similarity of nature, temper and habits may exist, but more than this is requisite to connect these parallels, and that is this power. And any one may look at the definition we have given, and by his own experience he shall see and feel that there is such a power; that it is not the agreement that arises from mere similarity of temper, nor the mere harmony of emotion arising from oneness in any emotion, but that it is a separate power that looks to society as an actual organization, not an aggregation, and that it may be united with any one emotion or feeling of the Heart, so as to transfer that emotion to ourselves.

We have placed it as the primary power of the Heart; that by which all *other affections are extended from ourselves to our brethren in the one common human nature.*

And he that shall fully consider it, shall see that the Appetites or Desires can hardly be objects of Sympathy, but strictly and only the "Affections." For instance, "hunger" and "thirst"—the emotion with which we see them is not Sympathy,—towards mere hunger we have no such feeling. But let "hunger" be the cause of "misery" and wretchedness, and at once we find our sympathy flow forth, and "compassion" is the result, the feeling that makes the distress of others and their misery our own. Again: it is not united with mere "Desires," the mental emotions that turn upon things, "love of property," "love of power," "love of fame," all these, which are turned towards things, we find that hardly can we sympathize with. But all those that are turned towards "persons," all, in other words, that are of the Heart or Affections, whose object is "persons" in "Society," to all these Sympathy may be united, and thence make these emotions existing in others our own. Hence we have correctly placed it among the Affections, and as the first of them.

But there is another observation with regard to its

nature that we may make, and that is, that the power we have of entering into the "Affections" or Emotions of others varies very much. And the first broad distinction is this, that far more both in amount of emotion and in easiness of being moved do we sympathize with the sad than with the joyful emotions. This is an assertion which each one's experience will manifest to him as true; and the uses and ends of this provision of nature are easily seen. For, putting aside the question of Good and Evil, with regard to which it is that preponderates, and confining ourselves solely to that which regards pain and suffering, there is very little doubt that these last, *which are not always evil*, and are not *in every case* the attendants or the consequences of evil, do as to their amount greatly preponderate.

This opinion we offer as an opinion, as to the actual amount of pain *considered in itself physically*,—believing, at the same time, that a great deal of it, even by man, using his moral nature, can be converted into direct moral satisfaction, and that by God as our Father, it is used as the pain inflicted by a Father. This estimate as to the preponderance of pain, we say not unhappiness or evil, but *pain*—we shall support by the opinion of Bishop Butler.

In his Sermon upon Compassion, he speaks thus:

“Suppose that we are capable of happiness and of misery in degrees equally intense and extreme, yet we are capable for the latter for a much longer time beyond all comparison. We see men in the tortures of pain for hours, days, and except the short suspension of sleep, for months together without intermission; to which no enjoyments of life do, in degree and continuance, bear any sort of proportion. And such is our constitution and that of the world about us, that anything may become the instrument of pain and sorrow to us. Thus almost any one man is capable of doing mischief to any other, although he may not be capable of doing him good; and if he be capable of doing him some good, he is capable of doing him more evil. And it is in numberless cases, *much more in our power to lessen the miseries of others* than to promote their positive happiness, any otherwise than as the former often includes the latter; ease from misery occasioning, for some time, the greatest positive enjoyment.”

“This constitution of nature, namely, that it is so much more in our power to occasion, and likewise to lessen misery, than to promote positive happiness, plainly required a particular affection, to hinder us from abusing, and to incline us to make a right use of the former powers, *i. e.*, the powers both to occasion

and to lessen misery; over and above what was necessary to induce us to make a right use of the latter power, that of promoting positive happiness.”

Hence do we see the opinion of Butler that our nature is far more susceptible of misery than of happiness; that is, *of itself*, apart from all things else, and taking misery merely to be suffering of the nature, not to be “evil.”

From which susceptibility of the nature we may well argue that to man, standing apart from all protection, by himself, as an individual, misery clearly predominates. This can be, I think, proved distinctly by removing, first, the Church; secondly, the Nation, and third, the Family; and by so doing you place Man and Nature face to face, and see that to him life, *apart from these sheltering influences*, has more misery a thousand fold than pleasure.

Again: by this we see clearly and distinctly another use of these organizations to be “the sheltering of man from misery,” the interposing, as it were, of the shield of a positive institution between him and suffering. He that looks at the state of a well ordered Nation, in which the Law reigns and the national organization is in perfection of action, and considers the security to Life and Property thence ensuing, and then contrasts

it with anarchy and its consequences, may truly see that one end which the Nation fulfils, is to fence off from each individual within it sorrows he would have endured but for its existence. He that looks, then at the Family, shall see that in reference to all its members it is the same. And as a Minister of the Apostolic Church of Christ, I will say that there is no one that has been new-born within her holy fold by "Water and the Spirit," and has fed upon the bread of life from her altars, whether we interrogate him as to his own experience or that of others, but must say that the Church of Christ is protective against many evils, preventive of much misery. Men who are non-professors may not believe it, but they who are and have been within the fold, know that such are its effects. The Family, the Nation, the Church, are institutions defensive against misery of their very nature, and tend to shield us from it.

Now, this being seen—it being seen, too, how "man is made to mourn," we can see why we have Affections directed towards "persons;" why those affections are led by one, the first, that enables us to enter into the feelings of our fellow men, and why "Sympathy" is so much more with sorrow than with joy. Far more can

we “weep with those that weep,” than “rejoice with them that do rejoice.”

Hence the uses of the Affection are very clear and manifest; it causes us directly to ward off misery from our neighbour, by making his sorrow affect us as if it were our own. The Affections are to Persons, and with every one of them it is joined, but chiefly with those that are remedies for the weakness, the woes, the miseries of man. In each of these it affects us with the emotions of others and makes us aid them as so moved we would aid ourselves.

Another remark we would make that is very important. It is well known that in the physical world the cause produces the effect infallibly, and by a mechanical operation, by which when the “cause” comes into being, then the “effect” ensues. Now, with regard to instinctive actions in the animals, they are manifestly of the like mechanical nature; that which is done in man by those peculiar agencies that we call the Affections, is done in them by an instinct which seems to be necessary, compulsory, mechanical. But with regard to man, it seems as if over the higher qualities of his spirit this law of “*cause and effect*” had very little sway—these the higher or spiritual qualities seeming *to be causes to their own action*, or to have

the power of originating internally their own operation, just as if a machine should set itself going. So seems it the Conscience can be influenced *from without or from within*, the motive in this last case coming from the Spiritual nature of the man, the Reason be influenced in the same way, and so also the Affections and the Will.

But external physical circumstances are bound in one law: that of "cause and effect." They form the web that

"Hither and thither,
To and fro,
Is woven in the thundering loom of Time."

Within this law, and in this web, are *all things not Spiritual*. With them "cause" produces "effect," and this again is "cause," again generating "effect." And so as from the first link stricken with the hammer, the sound shall vibrate into the last of the chain; so is power propagated through things physical, whether they be organic or animal, but the "Spiritual originates power internally," and can resist that which is externally conveyed to it.

The animal is, in respect to the emotions towards its fellows, mechanical. The irresistible mechanical force of instinct shall cause the male wolf to aid the female,

during the period of nursing the young, with the most anxious solicitude. Let her be wounded, and under another animal law he shall aid in tearing her to pieces. The instinct he cannot resist under its law of "cause and effect."

But with regard to Sympathy being a *spiritual* faculty in man, it is manifestly in a great measure a *voluntary thing*. Misery is presented to you—then, naturally, the Emotion of Sympathy arises—you *may* indulge in it or you *may* repress it; this you feel; you *have power over it* more or less—nay, in the course of time, you have a power so complete that you may almost entirely eradicate it. It is a known fact that men are able to completely to abolish in themselves the feeling of Sympathy that it shall attend upon none of their emotions; that their own pain, their own weakness, their own sorrow, they shall feel with a most acute and sensitive affliction; and shall see in their neighbours the extremest instances of the same, and feel no emotion leading them to aid. This, as the common experience of all, men can see to be a thing that occurs not unfrequently, and that it arises from a free and intentional exercise of the Will over the Sympathy, repressing it so constantly and habitually that finally it ceases to act, at least as to its functional actions, even although the faculty have not

been entirely destroyed. The natural deficiency of "Sympathy" in an individual is called "Cold-heartedness," or "Apathy," or an "Unsympathizing Disposition" in the nomenclature of Natural Ethics. For the Ethical systems of so-called philosophers need an artificial and invented nomenclature, but the system of Nature has no deficiency in natural epithets, or in natural arrangement of the subtlest kind.

The acquired deficiency of "Sympathy" goes by another name, the appellation of "Hard-heartedness." And there is no doubt that there are such men as we have described a few paragraphs above, who have so cut off the fountains of natural sympathy in their bosom, that they shall walk through life with an unfeeling eye, as cold as the gaze of a marble statue,—a heart never warmed by aught of natural sympathy towards their fellows, but coolly calculating upon the extra gain of money that the hard pressure of poverty upon their fellow-men, or the agony of distress, may wring out from them for themselves. That such a thing is a very common circumstance indeed, is manifest to all.

But nature will hardly be defrauded of her dues, and they who have so schooled their hearts, in this "Education of Selfishness," towards their fellows, they often find that for all their gains, God, and truth, and justice,

cannot be escaped. For he that shall look at this purposed closing of the heart and the cutting off of the Sympathies, he shall see that naturally it has consequences that flow from itself and do avenge it.

And first, to shut off from our fellow-men the flow of our sympathies,—to harden the heart voluntarily, and look upon them solely with an eye to gain,—this Self-discipline, if we know anything of the nature of the mind and of its diseases, is neither more nor less than a *preparation and a training for Insanity*. And were a physician to be asked how a sound-minded man could the soonest turn himself into a suicidal maniac, by a course of internal and voluntary mental action, he would give this, to cut off and restrain the Sympathies, so that they should not flow towards his fellows, that so the Heart should be perfectly alone and isolated from all participation and communion of feelings with other human beings.

And when we look at the set and fixed ambition after money of the many, and the keenness with which they are alive to that object alone, and the coldness which they assume to all besides; and then see the accumulated number of cases of insanity growing year after year, we do connect the one with the other. We do say, if you would have a healthy and a sound mind, free from all

taint of disease, then let your Sympathy flow forth freely towards the poor, the distressed, the miserable, all that need succour and aid. "Rejoice with them that rejoice, and weep with them that weep,"—and so you secure much rejoicing to yourselves, and avert much misery.

Upon these considerations, regarding the nature of Sympathy, the only question that now remains to us, is the rules that result regarding it. And these come mainly from its nature as we have expounded it. It is in fact a most true principle, that the functions of a moral faculty, fully and adequately expounded, shall give true rules as to its guidance in reference to the external facts, to which it is applicable. Thus Sympathy is in us the "faculty," and the external fact of the world to which it corresponds is "misery." Sympathy, then, bears us onward naturally, to take a share in others' grief,—that is the nature of it in us,—and the action and end of it is that thus we may relieve misery.

Now we see many persons of naturally acute feelings of Sympathy, who are deeply and easily moved by facts of sorrow and misery, or even by high-wrought descriptions of it. They sympathize strongly, the feeling is deeply moving, delightful to a generous heart, has in itself something of the noblest and loftiest character.

And so is it one that is in a measure pleasurable, an excitement, a stimulus; nay, a luxury—"the luxury of woe." It ought to be carried out in action,—not carried out, it becomes a mere stimulus, and causes a moral disease of the worst kind, the disease of "Sentimentalism."

Let me not be thought to exaggerate, or to put undue importance upon it; but there is such a disease of the moral powers, and one that is most deeply injurious. Sympathy is given *that we may share in and feel the grief of others, and from this be led to alleviate misery.* And it is no harm to be susceptible of its influence; nay, to be acutely and exquisitely susceptible. But *to indulge in the feeling, and to cut it away from the end;* this is to harden the heart to a degree which hardly can be understood in its magnitude.

And this is Sentimentalism, "the indulging of the feelings of sympathy as a stimulus and a mental excitement, without in any way aiding the distressed or diminishing the sum of Human Misery."

Now I will say, that upon reading the biography of men of note in the world, some of the least generous, the most selfish, and the most devoid of all true feeling that the world has ever seen, as well as some of the

most bloodthirsty and obdurate in heart, villains without pity and without remorse, have been of this kind.

Look at Rousseau,—the base thieving, lying impostor;—the man whose “Confessions” are a record so shameless of all that can degrade man, that the only thing that can in any way acquit him, is the assertion of his insanity;—the cold blooded wretch, whose legitimate children, immediately after birth, were placed in a basket and fastened to the gates of the Foundling Hospital, with a studied and systematic prevention of all future recognition. And this wretched fellow, overflowed with the finest Sympathies!

But they made his stock in trade of Eloquence and Pathos. And he made his bread by it, such as it was. And to himself he was, while he lived, a cancerous misery, and to a nation after his death, the cause of infinite corruption and infinite sorrow. This is the character of Rousseau, I believe, fairly and moderately drawn; and I think I may say that the whole wretchedness of this most miserable man arose from no one thing, besides this, that, possessed of the finer feelings of Sympathy in the highest and naturally the most exquisitely organized mode, he indulged in the feelings, and the excitement, and stimulus arising from them, at the same time never carrying them out into action.

And hence the highest gifts that might have ripened into the noblest character, and might even have corrected all the evils and disadvantages of his youth, actually perverted his nature, and aided in producing a heart thoroughly bad.

We have dwelt upon him so long that we have hardly time to mention any more, although the tenderness of Robespierre's Sympathies are we believe a matter of History. And so of many other monsters of the same period. Suffice it to say that examples enough can be found in proof of our position, "that an indulgence in the feelings of Sympathy without carrying them out to the relief of actual distress, produces hardness of heart to such a degree that the most pitiless and cruel, the most licentious and unnatural, and ungrateful conduct shall be joined with the most overflowing and deeply thrilling sentiment." And so shall natures that were intended to be of the noblest be turned into the basest and vilest.

Having thus illustrated our position, we will say, as a practical conclusion,—“When you feel the emotion of Sympathy towards distress—let it *always* issue forth *in actions*, and *in relief of sorrow*. Be even jealous of it having any other issue. Let it not give eloquence to your tongue in describing it, save that this be made a

means to aid you in relief. Commit it not to paper eloquently, nay *not at all*, but turn the whole current of emotion until the actual relief of wretchedness; and drain not one streamlet from the full channel to devote to aught magnifying self; and so upon your own heart and moral character in the fullest degree shall you find the effect of this first and most blessed of all natural affections.”

In fact, the highest and most ennobling of all actions of the moral faculty is the exercise of this quality under the laws that result from its own nature, and the laws of the governing powers generally. And if the many who are really and truly anxious to improve their moral nature by the natural means, and who now in vain seek it in books;—if the many Christians in the Church that wish to be ripened in their hearts for Heaven; if they only could feel and know in practical truth, the effect of that “Sympathy” which *in secret, apart from all motives that may be selfish, “feels”* distress and misery, and *at the same time “relieves” and aids*—if they knew this and acted upon it, there would be higher and loftier characters in society, and a deeper and most sanctified Christianity.

As the “Law” then of “sympathy” we say that the “feeling” is good of itself morally when it is joined with

the “action,”—bad when it is indulged without the action; and as the rule we say—“never indulge an emotion of Sympathy apart from an attempt to diminish the sum of misery.”

If you can relieve distress, do it subject to the law of Conscience and of Reason. If it is by any means out of your own power, utterly impossible—then *at least you can pray to God through our Lord Jesus Christ* for relief to the individual—for prayer is action of the highest and noblest kind; *but never let an emotion of sympathy be excited in your heart that you do not aid misery in some way,*—in this way at the least if none other be possible.

And never let it be turned by you in any way to yourself, your glory, your praise, your benefit, for it is best directed, according to its nature, when wholly and entirely it tends to the relief of another’s wretchedness. Then best for *your own nature* when it is *wholly directed to another.*

Again,—be jealous of opportunities; and *yourself, personally,* come in contact with misery and distress for the sake of relieving them—*delegate as little as you can to others,* for in giving aid by the hand of another you give money—*but you give not that which is more precious than money,* personal sympathy; and you *lose*

which is worth a great deal more to you, the moral schooling that the actual and personal exercise of this moral quality in your own Spiritual being shall give to your Heart.

Two questions more complete the examination of this subject. The first, "are we always to permit the feeling of sympathy when it arises?" The second, "are we always to relieve distress when it occurs?"

The first I think we can answer in the affirmative, provided—first, that it be not forbidden by the Law of Conscience or the Law of the Spiritual Reason—that is, the law of God; and secondly, that the feeling be made to issue forth in action.

Again, I think it is manifest that Human misery *is always to be diminished* under the same conditions. For instance, a cheat and an imposter, or the vilest character you can conceive, is starving—and that in consequence of his own villainies, or his own profligate conduct,—if you give him *money* wherewith *he may* relieve his misery, reason and experience tell you that with that money *he will* purchase the means of debauchery; your Conscience and your reason both tell you therefore that *the gift of money is wrong*—but they tell you *not* that *therefore you are to do nothing*. The money was only for the purpose of relief of misery,—and that under

the circumstances *it* could not relieve; this only excuses you from aid in that particular way—you are still bound to seek some other means, which *shall effectually bring about the result.*

Misery is, in all cases, so far as men are individually concerned, to be alleviated and put an end to. As far as men are not concerned individually, but where the obligation of the Family or the Nation is concerned, it is manifest that it is a different thing. Higher relations here come in; and the authoritative power of inflicting not merely *pain*, but *actual misery* for beneficial purposes, is a power which belongs primarily to God, but to them secondarily, as institutions organized by God, and serving to carry out His Law.

But with regard to personal misery between man and man, I think there is little doubt, that when the emotion of Sympathy carries us towards the relief of it, the failure of the readiest means, or even of *many means* does not at all excuse us from the obligation to relieve it, but only from the using of that particular means.

And secondly,—that it has been the consequence of sin or evil conduct, this by no means is an excuse from action of relief—but between man and man, the *misery of the individual man is ever to be relieved, and aid that shall do this under the above rules and limitations, never to be refused.*

CHRISTIAN SCIENCE

CHAPTER V.

Man is made up of three elements—the Body, the Animal Mind, the Spirit. We have looked at the Spirit, and seen whereunto its desires tend, in our examination of its various powers. Again: we have seen the Animal Mind that its desire is towards visible things—things of the Senses, which, by virtue of his organization, man desires *to have*. Again: we look at the Body, we find that it has Sensibility, the power of being affected by external things, that is, of feeling from them the sense of Pleasure and of Pain; that this is strictly and scientifically *the sense that preserves the body from disorganization*. Hence has man, as such, a threefold natural instinctive guide, born with him and awakened in him to act, by the action upon him of Society and Nature—first, the four spiritual senses, that we have so often enumerated, which bind him to God and to things eternal, immortal, invisible.

Secondly: he has with reference to things seen, the sense “of *having*,” the natural feeling of the Posses-

sion of Property, of Life, and of Rights—this, we take it, belongs to the Mind, as one and the first of its faculties.

And he that considers the origin of Property, he shall see that there is a natural instinct and ineradicable feeling in Man, by his being, the Desire of Having, which urges him to labor of mind and body, and thereby to obtain as *his own* that which he desires. It is an indestructible and fundamental faculty and feeling of his nature—to be ruled, of course, by law and equity, but not originating in them, but in the man's nature, concurring with the external means of gratifying it.

The Desire to Have—Labor—Property—these are as the eye—its power of sight—things visible. They belong to the Individual Man, as the power of making honey,—the desire to make it,—and the honey, to the Bee. Inherent in Man, they are co-natural, always existing; belonging to the very nature of the being, and to that of the world wherein that being is. *They can be regulated, never destroyed.* This is the second natural tie, and it connects man in a very strong way with the world of things palpable to the senses and perceptible by them.

Thirdly: the “Body” is manifestly a material organization—a living organization, too, in the midst of forces, some of which are destructive, some tend to its

support. It needs, evidently, a protective sense, by which it shall be instinctively guarded against those that are destructive, and turned to those that are for its good—this is manifestly in what we call Sensibility, “the power of Sensation in the various tissues of the body, by which it has perceptions and emotions of Pleasure and Pain.” This is branched out into the five Senses, which, besides their giving us knowledge of many qualities in bodies of which without them we should be otherwise ignorant, are of themselves organs of Pleasure and Pain.

Now, with reference to this subject, let us consider a little. Here, we will say, is a Child—its eyes are delighted, naturally with anything bright, clear, sparkling—it has never had experience—a lamp is brought close at hand to it—it puts its hand directly into the flame. And *instantly* the *emotion* of *pain* is caused in a very great degree, and the *hand is withdrawn*.

Now observe, had there been no Pain, the hand would have remained there and have been destroyed; and secondly, the pain occurs before any material injury takes place, or rather cotemporaneous with the smallest, so as to be an immediate warning. This emotion, therefore, is in its simplest form, purely defensive and protective.

Again, look at Physical Pleasure, this in its simplest form tends manifestly to the preservation of the body, guiding us towards those physical things external, that most conduce to that end. To the uncorrupted appetite, the most pleasant food is always the most healthy. The things that to the senses *uncorrupted* give a natural feeling of pleasure are to them the best—and those things that are not pleasant but painful, are destructive.

Now, when we look at the power of Habit and Experience, we find that these experiences of Pleasure and Pain, by man and by the animals having bodily organization, are enrolled in the memory, so that the experience of the past is a guide to the present and the future, and thus, that the period of infancy in the animals as well as in man is by this means a period of Education with respect to outward things.

Here then are three guides. The Spiritual Sense in reference to man's Spiritual being. The Sense of Having in reference to the mind. The Sense of Pleasure and Pain in reference to the integrity and preservation of the bodily organization.

Pleasure and Pain then are strictly bodily, *for the preservation of the Body*, and when we apply them to the mind it is in a purely *figurative* sense. The delight for instance that a conscientious man has in obeying his conscience, is not only bodily pleasure, but is of a

kind so wholly and entirely different, that it may exist along with the highest degree of bodily pain, caused by that very action.

Good and Evil then are not determined by Pleasure and Pain; for the Good is not always pleasant, nor the Evil always painful. The Good may bring exceeding Pain and the Evil exceeding Pleasure; and yet we shall be bound to do the Good and not to do the Evil; nay, to do the Good when the Pain is so great that it ends in the utter destruction of the body, as martyrs that have suffered death in fire, because they felt themselves bound to maintain the truth; as patriots that have died in torments for their country's sake; and as women that have borne all afflictions for their children, have found, and received the applause of all ages for it.

Pleasure and Pain then are for the Good and Evil of the Body. They meddle not with the Good of the Spirit. *It is not to be measured by them, but itself is to be superior to them.*

I have already, in the early part of this treatise, shown that each man has in his estimation some one object that he considers to be his *Highest Good*:—now let us take these ordinary objects we see men pursue, and we shall plainly see that they admit of a threefold division. If the man places his Highest Good in obeying his Conscience, or living with justice, holiness or

truth—then shall his Highest Good be in and within the regions of the Spirit or Mortal Being. If he places it in “Having,” no matter what form of it,—having power, or having wealth, or having fame, or having property; then it is within the animal mind. The man is Selfish. Again, if his main object be bodily Pleasure, no matter how or in what way it is, the man is Sensual.

This is the true definition of Sensuality. The Sensual man makes the *pleasure of the body* his Highest Good—he lives for the sake of feeling bodily pleasure and avoiding bodily pain.

When we consider the glutton, the drunkard, the epicure, the licentious man, in them all we shall see that they are all Sensual, they make the pleasure of the physical frame the end for which they live, and that by which they measure their Good and their Evil.

And we see plainly that these are the Good and the Evil of the beasts that perish; they have no other Good and Evil than physical Pleasure and Pain.

We have already shown how what is ordinarily called viciousness of life is Sensuality in a great degree, properly so called. Another form of Sensuality we would now notice.

There are persons who look upon vice and its pleasures, and pains; and who by mere reason argue in this

way: "Vice is injurious and destructive even to its own object,—the desire of high-wrought Physical happiness and its ecstasies of pleasure are attended by revulsions of the deepest physical distress—it shatters, destroys, ruins life and fortune and character,—*and therefore man ought not to be vicious.* But he may take the same desire that urges on the vicious man, the same Sensuality; he may guide and govern it by reason and so his enjoyment shall be permanent, steady and equable.

We admit, then that man is body,—and we say more, we say man is matter and subject to the law of matter; man is living or animal body, and subject to its law; and man is spirit, and subject to its law; *the laws co-exist, and the higher outrules the lower.* The man is matter,—the mechanical forces then act upon each particle of his frame; the chemical forces, too, act upon him as matter, and their result would be decay; but he is also an animal body, and the *vital forces* neutralize the chemical and mechanical forces, and cause their effects not to ensue. And so say we: the mere physical motives would have overcome man, if he were only an animal; but since he is a spiritual being as well, he has the power of resistance by an inward Will that is not

animal, but spiritual. The truth of this to nature and to our constitution may be seen from the above analogy.

The question, then, may arise, "Is not this material organization, therefore, that we call the Body the cause in itself of our Evil?" We answer, that to make the Body rule and be the main object of our Good, this is to be Carnal or Sensual, and is, as we have shown, the source of multitudinous evil; but the Body in itself, no more than the Spiritual part, is evil. The Body, *ruled and governed*, is in its proper place, and the Spirit, *as ruling and governing*, but one is no more evil by its nature than the other.

The ordinacy that comes from Original Sin, and inability to be obedient to the Law of God, run through *all parts* of man's nature,—“the whole head is sick and the whole heart is faint”—and the Body is wounded as the Spiritual part is. But the one is not in its nature wholly or essentially evil any more than the other. The *Body* with its powers is in nature *good*, but *fallen*, just as the whole man is; nay, there is not a function, or a desire, or appetite, or instinct of the Body that is not in itself good, when it is *guided and governed* by the Law of God. This is the decision of the Ancient Church against the Manichæans, a decision worthy to be brought up again and again, and impressed and urged

upon all men as one of the primal truths of a real Christian Science.

Again: manifestly man was originally an immortal being. God made him not imperfect, but perfect in all his parts. And existing as he did in Time and Space, and the particles of his frame being in a perpetual flow, it must necessarily be that this immortality of his should be an immortality of supply, a power in his frame of supply commensurate with decay, of restorative power, both internally and externally, equal to repair all possible deterioration of particles.

And accordingly we find that even now, in the very nature and being of man, there are what the physicians call the "Forces Medicatrices de la Nature," the "Medicinal powers of Nature Herself;" by which self-restorative power, in fact, all diseases are cured, the effect of what we call "Medicine" being only to remove obstacles in their way, while these cure. So that the human frame is a self-repairing machine, a self-healing animal organization. And this consideration led one of the greatest minds (Napoleon Bonaparte) of this century at once to pronounce the fact of the original immortality of man; for a self-repairing machine, if its repairs are or can be equal to its decays, is or can be an always lasting machine.

I say it is a great moral principle and precept, "Reverence the Body," a dictate which nature herself utters with no faint voice, and which revelation explains and elucidates.

But this principle that the "body of man, although fallen from its original state, and so infected with the weaknesses that we have specified, is still not a body the same as those of the beasts, but something altogether different;" as the Apostle says, "there is one flesh of man and another flesh of beasts:"—this principle we say, that the Body is thus to be revered, we shall not leave to these proofs only, but we shall seek a higher and loftier reason, one that concerns all humanity, and that gilds it with exceeding and abundant glory.

And this is, that as a fact and truth, the Eternal Word, the Son of the Father, he who from eternity was "the manifestation of his glory, the express image of his person," "dwelling in light unapproachable," the Word who "was in the beginning," and "was with God, and was God," "by whom all things were made," "in whom was life and that life the light of men"—"HE *was made flesh*, and dwelt among us."

This is the grand and glorious truth that makes the Body of man, even as it is fallen and imperfect, a glory,

not a shame; a thing to be revered and respected, to be thought of with honour and tenderness of feeling.

This, the fact that the "Everliving Word" of God assumed to himself *really and truly* a body, the *same* as that each of us possesses; this is the great mystery of godliness, "*God manifest in the flesh.*"

And see! how wonderful it is. Here is a babe—new-born, upon its mother's knee—and that babe, with its undeveloped mind, its speechless tongue, its soft and tender body, with no knowledge, no experience; this is "God of the whole earth!" its Maker and King! "God of God! light of light! very God of very God!" and all the natural feebleness, and weaknesses and miseries, and distresses of childhood—these are his! God, born a child! and the Natural Body,—this he has assumed and bears!

The Body of the child, the Animal Mind, the Spirit—all these God the Word has assumed! and unto them inseparably and eternally he is united! This is a great wonder.

And surely that Body, that Soul, those Mental Powers, made originally in God's image, and which God assumed, these cannot be in themselves essentially evil; they must be good—"good, though fallen." The Body which the Eternal Word assumed, this is not to be

scorned, or despised, or looked upon as brutish, but held in all reverence.

But more than this: the Word assumed it *not as perfect*; all its weaknesses, and deficiencies, and liabilities to temptation were still in the Redeemer's Body,—in the Body of "God, who shed for us his blood," were all these by which sin has access to us. "So that he was tempted in all things as we, *only without sin*;" and until he had passed through the resurrection gate of the grave, it to him was a "Natural" body, or a "Terrestrial" body. And thus remaining in substance the same, the dross being cleansed away, the weakness having vanished, it became the Spiritual and Celestial body.

So that unto a body having in nature but not in effects the same feebleness, deficiency, weaknesses that **our** body has, was the Word of God united. Our Bodies, then, we should not despise, or think brutally of for this natural weakness, but rather tenderly, since Christ passed through this life in a body that had the same weaknesses.

Again: that body that he assumed of the Virgin Mary, his mother, this same flesh that was born of her was weak and mortal; suffered, and died and was buried; this body of the same humanity as mine, of the same blood, the same flesh, the same bones; this

rose with the Word from the grave, a Glorified, Heavenly, Spiritual Body, never dying and perfect, *and yet the same that was born of the Virgin*. And this Human Nature is thenceforth one with God the Word, two natures, God and Man.

Thou that wouldst despise the body, look to this;—the “body,” the “mind,” the Spirit of Man,—Human Nature,—a true man, and at the same time God the Word, is seated upon the throne of Omnipotence! *Man* is almighty, omniscient, eternal, immortal! The Body of *Man*, the same as this my body, the same Flesh and the same Blood is exalted into heaven, there to sit for evermore upon the right hand of God.

Should I not, therefore, reverence this my body, seeing that there, in the council chamber of Omnipotence, in the most inmost shrine of the Presence, upon the most shining throne of glory, in the central light and unapproachable depths of God’s splendor, there is united to the Word for ever, the Body born in Bethlehem, laid in the manger, the Human Body, that suffered and died, was buried and rose again?

Great, truly, is the glory to me and to my Body that this is so. And, therefore, with all reverence and respect shall I look upon the “Body of man.”

MARRIAGE

CHAPTER VI.

Wherever, as we have shown, Man appears, there Society appears, simultaneously as it were, and coeval with his existence. Man *as made* was one, it is true, at first, but afterwards, when “the Lord God said, It is not good that the man should be alone,” from his flesh and bones was made a partner for him. And since then, man *as born* has always come into Society—he has been born into it. And this society made up of a pair, a Man and a woman living together—a Husband and a wife. This pair, with their offspring, constitute the Family. Their dwelling is called the Home.

Hence result a multitude of relations of Persons—of Husband to Wife—of Wife to Husband—of Parents to Children—of Children to Parents—of Brothers to Sisters—of Sisters to Brothers. All these manifestly are relations between Persons in Society, and that Society composed of these Persons is the Family.

And again, owing to the Nature of man, which is a nature in Space and Time, this Society, the Family, has a *place of inhabitation*, a dwelling to itself exclusive, in which only the one Family dwells or ought naturally to dwell, the Home; and the Society therein is, as it were, set apart from the rest of the world by visible and tangible limits; defined by them to be, although composed of many members and many relations naturally, still *One only*. One by exclusion of others from without; one by union of interests and feelings and mutual aid within; one by authority and by love. A oneness of organization with manifoldness of members and relations and affections. There is authority in the authority of the Father. And there also naturally exists the unity of love, represented in all its possible relations, and flowing, as it were, from one fountain, the Mother.

We come now to examine into the nature of this Society, and the Affections that are in the heart toward it. "The Home," we have entitled this chapter "and its Affections."

And first, the question is, Whence comes it? How was it organized? Whence its Laws? This I conceive a question worth noting, but not worth examining. I see the man that was made by the hand of God,

by him brought into Society—but all men that *are born*, born into a family. The Family, I see, by the most ancient of histories—the Bible—to have been instituted of God. I then, as a plain matter of fact, take it for granted that it was so: that for *one man* and *one woman* to live together as Husband and Wife all their days, that this was the original institution. That those who lived otherwise were not they who *lived as at first*, but they who *broke off and diverged from the original institution*. Heathen may say,

“First men crawled out from the earth, a brute and dumb class of animals, fighting with fists and nails for acorns and wild fruits, then with cudgels, and then with arms which necessity invented. Then their rude cries they gradually formed into articulate language; and lawgivers came, who taught them marriage and instructed them in law.”

This is the heathen view entirely. The Christian is, that marriage was the Original State, and Language a Divine gift, and Law a thing natural to man from his own Reason and from the nature of Society and of God; and that if men were found in a state such as above described, it was because they had sunk voluntarily into it.

But to resume: Men, asked any questions with regard to the Family when they are possessed with this Heathen notion, will answer, the Law makes it so; taking it for granted unwittingly that the Law could make it otherwise.

But with regard to Marriage, does not the Law enact it? Does it not inflict penalties upon those who shall transgress this enactment? and thereby first cast the Family into a precise and definite shape, and then by its action so retain it?

Granting that it does all this—all this will not be *to constitute it*, but only to *protect, guarantee, and define* it, by the consent and legislative power of the nation. If the thing be "*right*," then legislation sanctioning it is good; but if it be not "*right*," then no legislation can make it so.

The foundation, then, of the Family, and its Law, I seek in the Nature of Man and of Society, and in the express Law of God. These are they that make and constitute the Law of Marriage and the Law of the Family; and human legislation is good so far as it expresses and reflects these.

But when human legislation upon any point opposes these, and says that it shall not be so, but otherwise, then human legislation fails. Mohammed permitted

and enacted polygamy—and Nature starts up and says, “Nay, it shall not be; polygamy, the allotment of many wives to one man, cannot be the Law of a Nation, for only one woman throughout a nation shall be born for one man.” And thence throughout the nation that *human law* is wholly inoperative as a law, that is, as an universal rule of life; and the only effect is tolerated licentiousness among the rich and the great, and a decay of principle among the poor and a decrease of happiness and prosperity in the nation.

If Law be according to the nature and being of Man and according to the Law of God, then it is Right, and sanctions that which is Right; but if it be not “right,” “ruled,” that is, according to the Eternal measure of immutable and unchangeable morality, then it is not so good. The will of God externally—the Nature of Man internally,—as interpreted by the Universal Reason is Society,—these are the measure of all human legislation. And these always and for ever agree.

Having so digressed, we shall, for a while, leave the legal consideration of “Marriage,” the “Family,” and the “Home,” and go to the Ethical consideration, that which examines not its Laws under Legislation, but its foundations in the nature of man, and in the Law of God.

Now with regard to nature, we find the feelings of the oneness and exclusiveness of the marriage so prevalent among man from the beginning, that it gave rise to many pretty and interesting fables. "The soul of man and woman," says one ancient Greek fable, "was originally one; it was then divided by Jove into two portions, half to one body, and half to the other; and hence the one soul, with instinctive patience, seeks its lost half, and will wander over the world for it, and, if united with it, shall be happy, if not, miserable."

Behold a theory which at one blow accounts for all traveling and emigration, as well as all happiness and unhappiness of the marriage tie, and yet expressing sufficiently the sense the author of it had of the Spiritual Harmony of Marriage.

"Behold," say the Cabalists—those Jewish retailers of absurd philosophy and foolish wisdom—"man was originally one, both soul and body, the 'Ish Kadmon,' or primitive created being, and then God separated them, and man fell!" a most absurd and ridiculous notion, and yet showing the sense these strange philosophers had of the intimate relation of unity which the Masculine character bears to the Feminine.

Strange fables, these, and yet bearing witness to the

natural fact of unity brought about and realized by the marriage tie.

In fact, through all time antecedent to Christ, the fables of all nations, extravagant as they may be, still bear witness to the feeling and persuasions of an union the most intimate between the parties, an union of Body, Soul, and Spirit as effectual as if they had actually become *one body, one soul, one spirit*. And this persuasion and universal sentiment assumes manifold forms, some amusing and ridiculous, and some interesting and even sublime, according to the nature and temper of the narrators.

And in philosophic earnestness and truth, when we examine the nature of Man and of Woman, we shall find that one is, as it were, the complement and counterpart of the other, that which renders it perfect; so that in the natural quest to feel and determine what would be the perfection of humanity, we should have to combine and unite the various attributes and qualities of both minds, the Masculine and the Feminine, and would find that all qualities of the one nature would, as it were, combine with and perfect those of the other.

For instance, the intellect of man, being intellect, is still a very different thing in nature from the intellect of woman, but so different as to correspond to and

complete it. And when we come to imagine the height and perfection of intellect, not barely great intellect, but the utmost degree and topmost summit of all greatness of mental power, then we naturally fall into a combination of both. We unite the tenderness, the grace, the delicacy of the Female Intellect, with the boldness, and strength, and robustness of the Masculine Mind; and we find this combination actually to exist in Shakespeare, Dante, Homer, in the men of the highest reach always, but not in men of second-rate powers.

And when we look at these faces of the loftiest genius, then shall we see the tenderness of the female countenance uniting itself with the strength of the masculine; as may easily be seen in the portrait of Dante, of Shakespeare, or even of Milton.

In the same way, if we take the whole nature—the Conscience, the Reason, the Affections, the Will, the Understanding—in the case of all these, they are the same in both sexes; but in one there is a certain quality we call “Masculine,” and in the other, a quality we call “Feminine,” and one is supplementary, as it were, to the other, completes and perfects it. No wonder then that this constitutional adaptedness, this natural agreement of two different natures toward unity of end, should be explained by such extravagant philosophies,

existent as that harmony is in all faculties of the whole being.

For, as we have shown, the natural feeling of the human heart, expressed in many fables, many philosophies, and many legal enactments, is such that it confesses an union of the closest and most intimate kind between the Husband and the Wife—an union so closely drawn and intimate, that by no other words can we clearly express the fullness of it, than by these of the Anglo-Saxon law—“these two individuals make one Person.”

So, when we come to the Scriptures, we find the same doctrine most plainly held forth. The doctrine that these, being two individuals, “are one flesh,” one humanity; that is, one, not only in union of interests, will, sympathies, and affections, for this is a figurative oneness, but one as no other oneness is: so one, that by Christ’s law nothing but death can disunite them; one, so that the unbelieving husband or wife is sanctified by the believer; one, as Christ and his church are one; one “in a mystery,” that is to say, the fact is *to us* impossible and incomprehensible *as a fact*, yet, as being revealed to us by the word of God, is true; while the means whereby it is so, the grounds, the consequences of it, these lie far beyond us, deep hidden in the limit-

less power and the inscrutable wisdom of the eternal God. This, as may be seen from the words of St. Paul and of our Lord Jesus, is the true doctrine of the Scripture and the Church concerning the marriage union.

“Wives, submit yourselves unto your own husbands, as *unto the Lord*. For the husband is the head of the wife, even as Christ is the head of the church; and he is the Saviour of the body. Therefore as the church is subject unto Christ, so let the wives be subject to their own husbands in every thing. Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. *So ought men to love their wives as their own body. For he that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: for we are members of his body, his flesh, and his bones. For this cause shall a man leave his father and his mother, and shall be joined unto his wife, and they two shall become one flesh. This is a great mystery; and this I apply to Christ and the church.*”

This is the plain doctrine of Scripture: doctrine that says that, in the very being and constitution of man by his creation, there is a mystery in reference to marriage.

A mystery, in the Scripture language, is “a thing declared to us as a fact, and therefore to be received upon the evidence of Almighty God, and yet the reasons and causes of which are hidden from us.” So is “the Incarnation,” the fact that God was born of a woman and assumed flesh,—this is a “mystery,” a fact declared and shown, and for which, on natural grounds, the grounds of mere reason, we cannot account.

Thus marriage is a “Mystery,” and the Mystery is, that as “Christ and the Church” are actually one, so should the husband and wife be one,—that as we, having mortal bodies here upon earth are united with his Spiritual and Immortal Humanity upon the throne, and are thus one with him, so should these two, the Man and the Woman, being two, *become and be one flesh.*

And hence *that*, as the church obeys Christ, so should the wife obey the husband: not through compulsion, force, or fear, but through love, because *obedience in love* is the natural consequence of her position; and so

should the husband love the wife, as Christ loved the church, because this is the natural consequence of his position, and because "she is his flesh, and no one hateth his own flesh."

Here is the mystery. The apostle takes it for granted that they are *actually and really one*, and argues therefrom *as it is so*; but the ground and the reason of the union that makes it so he does not declare—only that *it is*.

From this fact, then, we shall deduce several consequences.

1st. Marriage is not an institution of the Law, so that the Law institutes it as it institutes a Savings Bank, a Senate, a School, or an Observatory, and then can unmake it and reach the same end by another institution of a different kind. This it is not, but an *institution of man's being, a law of his nature, as created a fact antecedent to all Human Law*. So is marriage in Society, *a law before all laws*; and therefore the work of human law and man's legislation is *to enforce upon the citizen* these two laws, the innate law of nature, the outward law of God's revelation; but not to dream that they shall be able to make and unmake, form anew and remould that which is superior to them all, and to them all antecedent.

Another conclusion we would draw from this: As marriage is a Mystery of our nature antecedent to all law, and Law has, as we have said, the power only to enforce, to regulate, and to protect; hence all marriages wherein the individuals legally declare their desire and intention, before authorities constituted and established by law, to live together in the state of matrimony, are *legal* and *valid* marriages; the individual thereby enabling the State to maintain and enforce that contract and agreement then made.

But marriage contracted with prayer and religious rites, and the blessing of God's church, and solemn and appropriate services—this marriage is *legal also and valid, and more than this, is blessed*, being in accordance with the precept, "Whether ye eat or drink, or whatever ye do, do all to the honour and glory of God."

We come now to the laws of Marriage—those principles, namely, of the ordinance, which arise, first, from its nature, as an institution of God in our very being and the being of society; and, secondly, from the Laws of God concerning it.

Here is the word of the Scripture plainly: "He that made them in the beginning, made them Male and Female."

God made man—He was the author of man's con-

stitution and being; and in that being and constitution they were made by him, first, *male and female*—adapted by their very nature as man and woman to union in marriage;—and, secondly, they were *only two*.

“And because of this”—arising from this harmony of nature originally established by God, so that in every way the one should be the aid and counterpart to the other, the male to the female and the female to the male, by natural being and constitution,—upon this is founded the law of God, “*for this reason, a man shall leave his father and mother, and shall be united to his wife, and they two shall become one flesh.*”

“He shall leave father and mother,”—the dearest ties shall be left of him; those that by nature are the closest being superseded by one still dearer and closer. And this in consequence of the mystery of his own being, as so made in the beginning.

“And shall be closely joined unto his wife,” united in such a way as to avoid even the closest natural ties, and to take their place in priority of obligation: so close the bond.

“And they two shall become one flesh,”—not “they shall *be*,” but “they shall *be unto*,” “they shall *become*.”

“Wherefore they are no more twain, but one flesh.” The effect of their marriage union shall be an in-

separable union into one humanity. So that as in a Son all the elements of his being come from the Father and the Mother, and the Father and Mother *in him* are inseparable and indiscernible, *so* mysteriously are the husband and the wife united into "one flesh," or "one humanity."

"What God therefore has joined together, let not man put asunder." God has united them "in one flesh" by the original constitution of their nature as made by him, and by his express and positive law in accordance with that nature. *Therefore, let no human legislation separate them.*

And then He shows that only in reference to the hardness and brutality of the national heart was the liberty of divorce *politically* permitted; but that originally it was not so.

A lawgiver whose counsels are directed by views of general utility, and obstructed by no local impediment, would make the marriage contract indissoluble, during the joint lives of the parties, for the sake of the following advantages:—

"1. Because this tends to preserve peace and concord between married persons, by perpetuating their common interest, and by inducing a necessity of mutual compliance.

“There is great weight and substance in both these considerations. An earlier termination of the union would produce a separate interest, the wife would naturally look forward to the dissolution of the partnership, and endeavor to draw to herself a fund against the time when she was no longer to have access to the same resources. This would beget peculation on the one side, and mistrust upon the other, evils which at present very little disturb the confidence of the married life.

“The second effect of making the union determinable only by death, is not less beneficial; it necessarily happens that adverse tempers, habits, and tastes, oftentimes meet in marriage, in which case each party must take pains to give up what offends, and practise what may gratify the other. A man and woman in love with each other do this insensibly, but love is neither general nor durable, and when that is wanting, no lessons of duty, no delicacy of sentiment will go half so far with the generality of mankind and womankind, as this one intelligible reflection, that they *must* each make the best of their bargain; and that, seeing they must either both be miserable or both share in the same happiness, neither can find their own comfort but in promoting the pleasure of the other. These compliances, though at

first extorted by necessity, become in time easy and mutual, and although less endearing than assiduities which take their rise from affection, generally procure to the married pair a repose and satisfaction sufficient for their happiness.”

There is a great deal of good sense in these remarks, although we see in them the low and mean views Payel had of all things. He argues upon men and women “united in holy matrimony,” as a man would upon a pair of oxen united by a yoke, or of dogs in a double collar! “They won’t kick or bite, but will learn to run quietly together, when they find they can’t be separated!”

But, to proceed, he goes on to assign other reasons for the permanence of the marriage tie:—

“Because new objects of desire would be continually sought after, if men could, at will, be released from their subsisting engagements. Suppose the husband once to have preferred his wife to all other women, the duration of this preference cannot be trusted to. There is no other security against the invitations of novelty than the known impossibility of obtaining the object. And, constituted as mankind are, and injured as the repudiated wife generally must be, it is necessary to add a stability to the condition of married women, more

secure than the continuance of their husband's affection. Upon the whole, the power of divorce is evidently and greatly to the disadvantage of the woman, and the only question, appears to be whether the real and permanent happiness of one-half the species should be surrendered to the caprice and voluptuousness of the other?

"We have considered divorces as depending upon the will of the husband, because that is the way in which they have actually obtained in many parts of the world; but the same objections apply in a great degree to divorces by mutual consent, especially when we consider the indelicate situation and small prospect of happiness which remains to the party who has opposed his or her dissent to the liberty and desire of the other.

"Milton's story is well known. Upon a quarrel with his wife, he paid his addresses to another woman, and set forth a public vindication of his conduct, by attempting to prove that confirmed dislike was as just a foundation for dissolving the marriage contract as adultery; to which position, and to all the arguments by which it can be supported, the above considerations afford a sufficient answer."

And we proceed, ourselves, to add a few considerations, of a different spirit, we hope. We have shown

that man is of three parts, the "body," the "animal soul," and the "spirit;" of these three is the entire oneness of his nature framed. We have shown that, according to the Scriptures, these two human beings become "one flesh;" there is an actual union of the nature of the one unto that of the other; so that they are no more twain, but one flesh. Now, as a preparation for this, there ought to be a meetness and suitableness of the one for the other. I ask, then, is it not a fact that there are masses of men and women in whom the Spiritual part is wholly uncultivated, who use not the Conscience, who have no Spiritual Reason or sense of the Unseen World, but live only for the things of time and sense, whose Affections, at least so far as the Heart is concerned, are become Sensual and Selfish?

Every one knows that there are multitudes of such men, multitudes of men whose moral faculties are utterly uncultivated and undeveloped, and whose main principle therefore, in life, is either the Sensual one, "to live for pleasure," or the Selfish one, "to live for acquisition."

If a man be in such a state, then that man's heart is in the state naturally that the hearts of the Hebrews were, *his heart is hard*; hard through Sensuality, and hard through Selfishness.

Say that such a one marries; he marries, not for higher objects than his nature reaches to, or for higher ends than his Greatest Good will measure. The man that marries for beauty, when the beauty is gone, having no higher object, and no loftier feeling than that mere sensual admiration of beauty which the ancient heathen and Paley call "love," and the Scriptures call "desire," or "lust,"—why, if this be the object of his marriage, why should he be confined to one wife? why not more than one? why not the utmost latitude? Surely, if this be the highest end and the highest aim, the *real affections* will be neglected and the utmost latitude of divorce sought for and desired.

An old poet beautifully contrasts this with true affection:

He that loves a rosie cheeke,
Or a coral lip admires,
Or from star-like eyes doth seek
Fuel to maintain his fires,
As Old Time maketh these decay,
So his flames must waste away.

But a smoothe and steadfast minde,
Gentle thoughts and calme desires.

Hearts with equal love combined,
Kindle never-dying fires;
When these are not, I do despise
Lovely cheekes, or lips, or eyes.

And again, if objects merely Selfish be sought for, if the husband want a housekeeper only, and the wife only a man who can give "a comfortable home," this very thing—this attaching a Selfish end exclusively to marriage, this too infers, in reasoning upon it, the utmost latitude of divorce. For if the man's highest end is to obtain a good housekeeper only, and this is the view he takes of marriage, and he is disappointed, naturally he will think he ought to have the liberty again to try and suit himself.

Suppose the end of marriage to be either Selfish or Sensual, and that rightly and properly a man can, for these motives, and *no higher ones*, engage in it. And then, naturally, there is a craving for unlimited divorce; then, naturally, the Scripture doctrine is changed, and husband and wife are, and should be *on these grounds*, allowed to be separated *for every cause*.

Now there are, unquestionably, a vast number of divorces at the present day. I trace them to these reasons,—in the first place, to *the philosophy of the day*,

which is the Sensual philosophy of John Locke, who asserts that Pleasure and Pain are to be the rules of action, and that Good and Evil are to be measured by them: and therefore, so far as in him lay, he has made man utterly Sensual and Unspiritual. In the second place, to the "Selfish" philosophy of Paley, which makes "selfishness regulated by reason" the rule of action, and is very commonly held among us. And in the third place, to the absence of a regular and systematic cultivation of the Spiritual powers in the mass of our people.

But to continue the subject. As "they two are no more twain, but one flesh," it is manifest that the tie of Marriage involves the most complete mutualness, if we may use the expression. And besides this, marriage is a systematic and fixed mode of life, under an external habitude and law; wherefore the Roman Law rightly calls Marriage "*omnis vitæ consuetudo*," "of all the life a custom or habitude."

Let us look at these two facts:—Herein is the natural cure for Selfishness; for under the Law of marriage, by the very constitution of nature, be a man or a woman as selfish as they may be originally, another "Self" is substituted which the coldest-hearted are compelled to love, to feel for, to sympathize with. Nay,

such is the nature of this mystery of our constitution, that even such persons will feel a high and pure pleasure in loving that other unselfishly and rendering her happy. Even *of itself*, by its own nature, that is, apart from consideration of duty, mutual love and mutual affection is the law of marriage; and he that can, in reference to his wife, remain "Selfish," and escape from the mutualness of affection that is natural to this society, must be hardened indeed. In all ordinary cases, it is a natural cure and remedy of "Selfishness," to a certain and indeed a very great degree.

But with regard to "Sensuality," also, the tendency that is to make mere pleasure the object of life, here too exists a natural and efficient preservation against this, in Marriage. It takes an individual apart from the world—it opens up to him a new life and new enjoyments. It shows him, as it were, a sphere of uncloying pleasures in the domestic society of his home and his fireside. A whole new world, as it were, in the present and in the future, is unsealed to him; and this world is his, fenced in and shut from external intrusion by the Home.

Home and its chaste pleasures and secure happiness preserve multitudes. For because of the mutualness of marriage in all happiness and in all joys, as well as

in all sorrows, it is the most complete cure there is naturally for that defect of the Heart that consists in our tendency to make mere pleasure the object of our life; which tendency we have called "Sensuality," or the inclination to pursue, as the main object, the pleasures of "Sense."

And, as we have before remarked, the living after a certain habitude and way of life, dependent not wholly upon our own Will, but upon a multitude of other circumstances and laws which all spring from the words "Marriage," "Family," and "Home;" this, in most men, is a very strong corrective of "Self-will," or "Uncontrolledness."

So that by the constitution of the relation, the marriage state, in consequence of its mutualness, or identification, is, if we may so say, a sort of "Natural Grace," or help that God has given us if we will improve it, against the three effects of "Original sin" upon the Affections or the Heart. I do not say a perfect or a complete remedy, but still one that is an aid more or less.

And from this, if we were asked what are those things that will the most destroy the happiness of married life, and turn the most its felicity into sorrow, we say these three—"Selfishness," "Sensuality," "Self-will." They are incongruous to its very nature, unsuit-

able in every way, elements, which, however evil they are elsewhere, here become tenfold more poisonous, tenfold more destructive,—being, to those united in marriage, the very elements and fountains of misery and wretchedness, as being in their very nature antagonist to that Mutualness or complete reciprocal identification of all pleasures, interests, affections, between persons united in marriage, which results from its very nature, and may well be counted the second law of marriage.

And they that would be happy, let them keep these evils away; let them ever avoid them, and instead of thinking of “Self” in any way, of will, of pleasure, or possession, let them think of that other “Self” whom God has given them. And of all possessions, all pleasures, all the objects of life, let them make that other Self the end. So, by these simple precautions, shall much sorrow be avoided, and much happiness secured.

I do not deny but that many are able to hide pure Selfishness under an appearance of carefulness for their families, and even at the time that they appear the best to the world, are most entirely Selfish. I will admit also, that some men are so entirely Sensual as to look upon their Home as a mere means of systematic Epicurean comfort. Nay, such men will secretly calculate

to hide this, and to escape. But of the Un-house-like affections, for such are these, then the Family is the true avenger. Children detect these secret feelings of the Heart. They see, with a subtlety of discernment few imagine them to possess, whether a father or mother is Selfish, or Self-willed, or Sensual. They pierce through the veils and wrappings whereby these faults are hidden from the outer world. They discern the pretence of that which is claimed, but does not exist, the unreality of that which appears. And thus they are *driven to believe* that these are real principles of action, *and they act upon them*. Thus, Selfishness in the parent, especially when disguised, begets Selfishness in the child; so with Sensuality, and so with Self-will. The natural punishment of these offences in parents against the law of the Family, is the same in their children against themselves. Their vengeance is from evil and rebellious children. We do not say that this is always so, for there are many cases in which the good are afflicted in this way. But we will say, that of these things in the family, this is the natural result. And this we say, that one of the wisest men we have known, remarked to us that in this way he had seen the Selfish oftenest punished,—in their families.

The basis, it has been seen, and foundation of mar-

riage is laid upon the mystery, *in us, of our nature*,— and externally to us, upon the law of God corresponding unto that mysterious constitution of our being.

The qualifications for it are the adequate and equal perfection, by training and education, of all the parts of the nature, the Spiritual, the Mental, the Physical.

This synopsis we have here given of the preceding contents of this chapter, that our reader may see the whole matter summed up clearly and distinctly before we enter upon other parts of the subject, of which we are to speak less certainly.

The first question is this: “Upon what motive, and upon what inducement, is a man or woman to marry?” Upon this we say, that the completeness and mutualness of the union will enable us to decide. The very basis of marriage is “that they two are henceforth no more twain, but one flesh.” Should there not then be such an agreement of affections, such a mutual love, that the one would give up for the other all things, as it were, and make the happiness of the other the main object and end in life?

Certainly it seems by the very fact that they two are henceforth *to be one*, that no other motive or inducement should be sufficient but that of affection and love.

And this furthermore will be confirmed by the con-

clusion before educed, that "Selfishness," and "Sensuality," and "Self-will," all of these are the most destructive of marriage happiness, and, therefore, naturally before marriage are as motives to be excluded; this, therefore, I say, *is*, or *ought to be*, the measure of the affection upon which, as the highest and purest motive, one may found his desire for marriage and his best prospect of happiness in it; *affection that shall be entirely unselfish,—that shall be unsensual, seeking mainly the happiness of the other instead of its own,—and study and determine it, free from caprice and self-will.*

If a man or a woman feel in themselves such an affection, and measure it thus, they may be assured that this is "Love," such love as is the highest and best qualification for happiness, and the highest and best motive for engaging in marriage.

At the same time, I do not deny that there may be a multitude of other subordinate inducements upon which it is morally right to found our motives for marriage; but in all cases, whatsoever else there be, *there must be Affection as the great and leading motive*, and, if not, there will afterwards be much unhappiness.

External circumstances, therefore, such as the natural taste for female society, the desire of companionship, the inability to manage the cares of a household, or in

fact any external circumstances not “selfish” and not “sensual,” may induce man or woman to wish for marriage, and to move towards it. And these may be, and are undoubtedly lawful and permissible motives, *provided there be real and sincere Affection.*

Another, and a most important part of the marriage relation, is the relative position of Husband and Wife as regards control.

Now, manifestly, if marriage be merely a “Civil Contract,” this shall be regulated in the way that the same question is managed in other “civil contracts” or “co-partnerships,”—the one that is able to lead shall lead, and the one that is not able to lead shall obey, in all things that by the contract are common; and in all other things, each one shall manage in his own way. This must be the case under the Roman notion of “two persons;” “Person” being not merely an individual, but one who has all legal rights of holding property, suing and being sued, &c. Now between two “persons” in this sense entering upon “a Civil Contract,” the idea, it seems to me, of Obedience is very foolish—these notions exclude it altogether. The proper idea herein, that is, the idea appropriate to these notions of Roman Law or Heathen Wisdom, is this: “I enter into a contract with you; I fulfill my part—do you fulfill yours; we are

two persons still—and compliance with the terms of contract, this is all; fulfillment of the contract is all that is requisite, and Obedience is quite a different matter.”

But the Common Law and the Scriptures, that teach that husband and wife are “One Person,” and to be “no more twain, but one flesh,” resting as they both do upon the doctrine of a mysterious union,—they imply by these very doctrines *that one must govern and one obey*. They send them not to a civil contract, to examine and decide upon their mutual rights—they set them not up as different “persons,” to have a diversity of interest: they say, “You are one person and one interest, and one must lead and govern by your very position, and one be governed.”

Hence the Scriptures are very plain and manifest in their directions to both husbands and wives in this respect: “Wives, be obedient unto your husbands,” “The husband is the head of the wife, even as Christ is the head of the church,” and so forth.

And this decision, inferior as it may seem in wisdom to the other, yet shall be seen and felt to be ultimately the wisest; for differences of opinion are very likely to exist, and either they must be decided *judicially*, by *one out of the society*, or else *one must yield*. The first is the Roman notion; the second, the Christian doctrine.

And every one knows how much a separation of interests, a debating upon them, a bringing in of a person extraneous as a judge and arbiter, tends to render irreconcilable the disputes and dissensions of marriage. Every one also knows how easily husbands and wives, *under the influence of love* and mutual respect, can yield the one to the other. And they who look at the different spheres of action which Husband and Wife fill in unity of life, and consider that the connection is not between two men or two women, but between two of different sexes, upon the whole nature of which the difference is imprinted, and this difference in nature manifestly tending unto unity of action, shall see that to two natures so adapted unto unity, occasions of disagreement shall be infinitely few, compared to what they would be in those of the same sex. The occasions then of complete and entire unity of action shall be with them innumerable—the occasions of dispute very few indeed. And the husband shall maintain his natural position of love towards his wife, and the wife her natural respect towards her husband, and in these be, through mutual and sincere love, entirely and completely happy.

THE HUMAN WILL

CHAPTER VII.

If man were a beast as the beasts are, without any Spiritual Nature, and therefore without the Will, and completely under the dominion of external things,—he would feel no misery because of this, being a brute; if he had the faculty of Will perfect in itself and in its action, then would he have under his dominion completely that external desire, and he would be happy. But now he *has* times overcoming, sometimes being overcome:—there is then by nature in him a *strife in his nature*, which is in his very being, and exists in its existence, and cannot be stopped or put an end to by any thing *save that which will restore the Will unto its whole power*.

That strife is in all men by nature;—all have felt it, and all must feel it, for it is in their being. Xenophon, before the coming of Christ, testifies to the existence of that strife. Seneca, too, a Heathen, in his fifty-second Epistle, testifies the same thing: What is this, Lucilius, which, while we are going one way,

drags us another, and impels us thither from whence we are struggling to recede? What is this that struggles with our soul, and never permits us to will any thing? We vacillate between two opinions: we will nothing freely, nothing perfectly, nothing always,"

Again, the trite lines:

Video meliora proboque

Deteriora sequor,

bear witness to the same feeling and the same experience. And Lactantius, in his treatise upon true wisdom, has put into the mouth of a Heathen these words: "I wish, indeed, not to sin; but I am overcome, for I am clothed in weak and frail flesh. This it is which lusts, which grows angry, which grieves, which fears to die. And so I am led away *against my will*, and I sin, not because I wish to do so, but because I am compelled. I feel that I am sinning, but *my frailty*, which I cannot withstand, urges me on."

These testimonies to the actual existence of that internal strife, as a fact of man's nature, are sufficient; but, indeed, they might be multiplied a hundredfold; for that this exists in man by nature, as fallen and *apart from grace*, is the universal experience of all, both of Heathens, who, by their position, knew not the

cause of it, and of Christians, who, by revelation, are acquainted with the fact of the Fall.

But perhaps the most vivid description that is given of man in respect to this internal strife of Will, is given by St. Paul, in his description of the *natural* man:

“For we know that the law is Spiritual: but I am carnal; sold under sin. For that which I do, I allow not: for what I would, that I do not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh), dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would, I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.”

Here is the experience of all men's nature, of this inward strife, most vividly portrayed; a strife that

has no end until, of set purpose and constantly, the man has *sought after the law of God's Grace, and found it, and given himself up to be ruled by it, through the set purpose of his will*—or until he, *with his eyes open, voluntarily, and of set purpose, has given himself up to be ruled by this other law, the will that is of the flesh, and its law, the law of sin and death.*

We can see then the deficiency of the Will, that, being in us an internal and spiritual faculty, the faculty of freedom, it participates, through Original Sin, of the deficiency and inability of the rest of our nature; and *of itself it is unable, weak, deficient, both in its power and in its results.*

Hence, when it is *utterly apart* from all Divine influences—a situation in which we cannot believe the ever-blessed God has left any of our race—the man would be the most miserable of all beings,—knowing, willing, desiring, feeling the duty of resistance to temptation, and yet being the *absolute and utter slave of circumstances and appetite.* This would man be *of his nature, apart from all Divine influences,* in consequence of the infirmity of his Will, its inability to resist external impressions, and the influence of external motives on it.

But, as we have shown that Society is a school for

the other spiritual parts of man, so is it a very strong discipline for this. And, indeed, if a man will look at the course of events through which he has passed in this life,— that is to say, the effects of God's providence upon him,—each one, in his own course, shall hardly miss to say, that the schooling of the Almighty, which is so strong an exercise and trial to the rest of our Moral Nature, in no small degree tends to develop the powers of the Will, in all men that are teachable by circumstance and the course of events. So far are none apart from influences that come from God, and directly tend to strengthen the Will and give it control over the mere power of Desire and Appetite.

Taking into account, then, and allowing it as a fact, that there is this external education of the Will in various degrees conferred upon men by God,—setting, I say, this case aside, as mainly beyond our examination and our powers of explanation, let us come to the consideration of the Freedom *de facto* of the Will, or of that which enables it to control the Will of the Flesh.

And here I think that we shall find that the motives which *free the Will* are, *of its own nature, inward and Spiritual*, not Animal; and that that man whose Will is so guided, he shall have the power of resistance to

enslaving circumstance in a degree greater or less, just in proportion as his Will is so actuated.

The Will is like the other Spiritual faculties: *it is not a law to itself*; it seeks not its perfection *in itself*, but by an influence *from without* is it perfected.

And if a man, the most having the control over himself,—if he looks at it clearly, he shall find that to be steadily under the Law of Conscience, this gives freedom,—this sets a man apart from the enslaving influence of external things. It tells the man—“Thou art no slave to gold; for, under the law of Conscience, the Will so actuated can resist all amount of treasure rather than do evil, rather than break through the checks of the conscience, rather than incur the Stain and the Guilt written down by it, or bear its Fear and Shame.” Conscience, in its action upon the Will, sets a man free from a multitude of evils, from the strength of a multitude of appetites and lusts.

It avails not that men, with vain babble and idle logic, say, “Then you are not free, for you are governed.” Certainly, governed; but, as certainly, by an inward power, which *is my own* highest and loftiest faculty. And, as certainly, by this freed from the heavy dominion of external circumstances and the hard and unhealthy rule of the lower parts of nature.

Certainly free,—for when, under the sway of Conscience, the Will is determined by it, then it is determined by the highest and most perfect faculty of my nature. And, according to a similar harmony, the rule, that is, of His Infinite Perfections, is God's Will determined. And therefore, as He being Infinite, is free, so am I, in like proportion, free, according to my finite nature. So that in vain shall men, with verbal quibbling, argue, "that since the Will is determined by the Conscience, then it is not free;"—seeing that men whose will is determined by appetite, *know* and *feel* that then the *Will is certainly not free*. And most certainly do we and all men know by experience, and feel, *that determined and ruled by the conscience it is then free*, and enables the man to resist all enslaving circumstances.

We come now to the third prerogative of the Will, that of Power; a very difficult question, we admit, but still, one that may be made, we believe, sufficiently plain, if first we clear away the thorns and brambles of pertinacious and self-centered controversy; the arguments of men who uphold various modifications of the fatalistic system, under the idea that such a scheme is *absolutely necessary for religion*, and the counter arguments of others, who cared *nothing for*

truth, but only wished to be free from restraint. Such, we think, are, on either side, the arguments that have perplexed, not decided, this question.

Strange arguments! of which the one side proves, that man has no power, can do absolutely nothing! and the other, that he can do anything he pleases! is absolutely omnipotent!—and both unite in relying upon abstract and verbal argument, and agree in considering human nature and man's experience as generally delusive! We put these argumentations aside, and go straight to the question, "Is there Power in the Will of Man?"

Now, we have shown the vainness of the argument, with reference to "Cause and Effect," upon Choice and Liberty; manifesting in reference to that power of the Will, that while the Physical World of the mere animals is bound up in a causal system, which, *from without*, predetermines their choice,—man, *because he is a spiritual being*, is free. And that this freedom consists in this, that, as a spiritual being, man has the power of resisting or admitting the motives which, so far as he is merely an animal, would absolutely determine his Will. Again, the Power of Purpose, which we have treated of in the last chapter, may be seen to belong to man peculiarly as a spiritual being, inas-

much as no animal has Purpose. This, too, will set man apart from "the great external system of Physical Causation."

In the same manner, by self-experience, we know, that we, under certain conditions, exert Power, which originates from ourselves, and is not under a physical law of causation in its origin, or an absolute law of doom in its operation; both of which theories leave to man only an appearance of doing, and a self-delusion by which he vainly imagines he does that which he only seems to do. And both theories employ as their argument the Law of Causation, the assertion that the system of the world is driven by it, and that man is a mere part of that system or machine. A mechanical system of the universe, in other words, that asserts, that in His world, God *does* nothing, and is *absent himself*, and that the only thing present is *Power exerted according to fixed law*.

These three theories, viz.: first, of a Mechanical System of the universe; secondly, of an Absent God; and, thirdly, of Mere Power; these are the premises that deny the Freedom of the Will, whatever talk men may make about other matters and other motives. Get men to believe in a Present God, a Father, a Governor, a holy God, to be worshiped and loved,

“upholding all things by the Word of his power,” “in whom we live and move and have our being,” and the fatalistic arguments soon vanish. And then there is no difficulty in admitting of Free-will or free Power in man.

No greater, no more glorious sight has Christianity ever seen than the great Augustine, bowing before the throne of God, and under these convictions crying out, “Not myself, but thee, O my God—not my power, but thine, O Infinite and Eternal Father—not my merit, but thy death and thy love by me undeserved, O Eternal Son, the Word Incarnate—not my ability, or my purity, or my merit, but thy Grace, Almighty Spirit; proceeding from the Father, endued then with his omnipotence; sent by the Son, conveying then his love and his pardon—not myself, then, the creature of clay and the dust, but thee, O Father, Son, and Holy Ghost—Creator, Saviour, and sole Sanctifier of Man!”

GENERAL CONCLUDING REMARKS

CHAPTER VIII.

We have now brought our work to a conclusion. The affections we have treated upon in this book. The Affections in the Nation,—this we might have discussed in another book, but it would have made the volume too large. And Law in the Nation is to one part of Ethics what Religion in the Church is to another division of the same science, the completion of it; Law is the objective and external science, which is the completion of the Ethical discussion: the sum, therefore of that which we would have said would have been these two practical precepts: “Obey the Law at all risks, and in every way uphold it and support it, and give it in the State the supremacy over all Self-will.” And secondly, “Do your best that it may come as near the Eternal Law of the Almighty, that which is written upon Man’s heart internally, and manifested by God externally, as may be,”—these two and their reasons in man’s nature and position, would have afforded a wide field. We give the precepts, and

omit the Ethical illustrations and development, for the reasons above given.

The Affections in the Church,—this we have also omitted, for a reason very plain indeed; it leads us directly into the discussion of “Spiritual Ethics,” or of “Practical Christianity,” that is, of the Ethics that ensues from the peculiar position of Human Nature in Covenant with God. The Ethics of a human being endowed with this high privilege, placed in this lofty position, while manifestly it is *not opposite* to that of the man who is of Nature only, not of Grace; has only the *capabilities*, instead of the *gifts*, but is the crowning and completion of it,—is still something infinitely higher and infinitely more perfect. As the stately palm in the desert, crowned with its diadem of leaves at once, and flowers and fruit, is to the date borne in the hand of the wandering Arab, so is the true Science of the Christian Life to the loftiest and truest philosophy of Nature apart from Grace. In both cases, it is true, the germ exists the same, but in the latter the influences are wanting that shall develop it.

That germ in the case of the natural man, the Spiritual Nature that is in him existing, which renders him capable of Grace, I have in this book treated of. Spiritual Ethics, the Ethics of Man in Covenant with

God, is a distinct and higher part of the same science, and is practical Christianity. At some future time in the ripeness of maturer years, and by the light of fuller knowledge, I may enter upon the examination of this loftier science.

In the mean time I would say, upon these elements, in this book developed, even this depends: just as the highest Astronomy takes for granted the humbler science of elementary Geometry,—so the highest Christian philosophy is founded upon these doctrines of Man's Nature,—these that bring forth and manifest its adaptedness to all external influences, to Society, to the system of God's Providence, and of his Creation, and through all these means to the Infinite and Eternal God himself! And the religion that denies or falsifies these truths may, by adventitious circumstances, remain for a time, but it is about to perish and be taken away. The true doctrines of the Internal Nature of Man and of his Position are the very elements of all practical religion, even of the loftiest.

I must now, in all justice to my reader, tell him that the system I have here laid before him is not a system of my own, invented by myself, but that it is the Ethical Science of the first Christians, as far as I have

been able to distinguish and feel it. This I have, as it were, translated into the thought of our age and time, out of the thought of men of different ages and different times. That is, I have attempted to present, in a scientific form, as *a system*, before the ordinary reader, the Ethics of Christianity, as held by the church unbroken, before the ambition of Rome and the pragmatical spirit of Constantinople had rent the church in two. For much as men may have forgotten the idea, there was a time, and that time lasted for ten centuries, when the church was one. This Ethics of the church undivided, I have then attempted to present to the men of this age and this time.

I have not said all I could say upon each point, only that which I counted enough to convince, and therefore the reader or teacher will often find a multitude of confirmatory arguments and facts capable of being adduced, which I have not adduced. To the teacher, this will be a good exercise of teaching,—to the reader, of thought. But I have been forced to omit a multitude of such things, even thoughts and facts that were to me most delightful, and which I was convinced would be to the reader very interesting. The nature of the science as “Subjective,” resting for a good part

of its proof upon the self-experience of the man and of the race, will sufficiently account for this.

I would now, as respects my readers, address to them a few words in reference to the book and its results upon them. If the reader who has gone thus far is contented with it, thinks that it gives a sufficient and satisfactory account of Human Nature, its problems, and their solution, in the first place *I* claim from him no praise, personally, in this book. I profess to present the Ethics of the Ancient Church. Augustine, Athanasius, Cyril, Cyprian, Origen, Tertullian, these men whom every puny writer of the present day thinks himself privileged to scorn at,—these are the sources from which I have obtained the principles here presented in a connected form,—men who, often by the meditation of a whole life of holiness and self-denial, thought out and established for ever the Christian solution of a single one of the problems of nature herein discussed! These results the theologian will often discern in these pages, given in a few lines, while, in the original, volumes hardly embrace their discussion. For myself, therefore, I claim no praise of originality or of genius; but that one, of bringing again before the world, in a shape to every one tangible, the

Ethical Science of Apostolic Christianity, undivided and at unity with itself.

So far, with regard to myself, I have said to him, who has thus far read the treatise, with satisfaction; now, *with regard to himself*, I say, if he be convinced of the truth of these principles, let him not for a moment abide in a barren philosophy, but *act upon the principles* herein laid down. Let him begin to cultivate his Spiritual Inward Nature at all risks, and under all pain and loss to make it the ruling and supreme governor of his action,—it as perfected and aided by the external influences, through which alone it can be complete in its functions and in its action. This he must do, if he would draw the proper advantage from this book; and the book itself in its several parts, I believe, will be found to contain directions for this mode of action. So far with regard to moral Self-cultivation.

And if, with regard to himself, he has found these principles of the Science of ancient Christianity efficient, I would most vehemently urge upon him to exemplify them in the family, the Home wherein, by God's decree, he has been placed, not to live as an unit, an individual, but as part of a divinely appointed institution. In the Home then, I would urge the

Father, the Mother, the Sister, the Brother, to live up to and distinctly to exemplify the principles herein laid down; for, too much has it been forgotten, that the Home is, for those within it, a sphere peculiar and exclusive, wherein there is for its members a peculiar religious and moral work to do, which *there can be done and nowhere else, by them and by no one else.* There is moral teaching, "with which no man meddleth," as well as sorrow and joy, exclusive of those that are without.

But, moreover, I would urge the person who has read this attempt toward a Christian Science, and approves of it for himself and for his family, to put it into the hand of the growing and intelligent youth with whom he is acquainted. The experience of the writer tells him, that for those especially who, in childhood and youth, have been neglected by parents, untrained in the holy teachings of the gospel, there is a period wherein all the problems "of our nature and of our position" rush up and demand a solution; and the youth then is in great doubt; his nature demands a true answer; and, alas! so false is the ordinary Ethics of Christianity, that but seldom that true answer is given. Hence are multitudes in our land Non-professors, for the want of a true Christian philosophy of man's Nature and his Position.

This the author has tried to give, not as his own, but as that of the old Christian church. If the reader, then, clerical or lay, finds that, *even in a degree*, this book answers that want, *the author would ask of him, whithersoever this book may wander, to bring it into the hands of thoughtful and serious youth, who are in that crisis of life alluded to.*

And, with this remark, the author will bid his reader God speed. He has now come to the end of a laborious work, which he felt to be needed. He has worked upon it sincerely and ardently, for he knew of no book embracing the subjects treated upon herein, so as to be accessible to the mass of readers, and at the same time pleasing to them. How he has succeeded time will tell; but if the reader feels that the author has so far succeeded as to supply, *even in a small degree*, the great want of a book upon these subjects, the author would ask of him, *not to let the book rest upon his shelves, but to bring it before the notice of those to whom it is likely to be of service.*

And, if the author has not succeeded, at least, he has attempted that which *must one day or other be done*,—the answering truly, according to the sentiment of the Ancient Church, the problems that arise in the mind of all men born upon the earth. He has felt that one great

want of Christianity, at this day, is the want of a true Christian Ethics, and in his measure, according to his ability, has done his best to supply it. And if he have not succeeded, still to have felt the want, to have known wherefrom it could be supplied, and to have laboured towards that end sincerely, is enough.

But he has better hopes, that this his book will be found to give true answers to the questions, according to the plan proposed, to remove the difficulties that have hitherto kept away multitudes from Christianity, to satisfy objections, and to hold up the clear light of Christian philosophy upon the dark and dubious problems which so perplex, in this day, all men, and especially the young.

And this if he have done in one case,—if he have cleared the path of one from the obstructions that a Heathen Philosophy places in the way of men “who would enter in,”—if he thus, from the way of one individual, has been efficient to remove “an offence,” the author has faith to believe, that in the final account he shall not be without his due reward. With this hope he bids his reader God speed.

THE END.

Extracts from
Science and Health

By MARY BAKER G. EDDY

COMPARISONS

I trust the reader has a clear comprehension of what Mr. Adams considered a practical and rational treatise on Christian Science, but before proceeding with Mrs. Eddy's denials of the physical body, pain, matter and sensation we will ask the reader to turn back to page 104 and freshen his mind concerning the importance of a thorough knowledge of what Mrs. Eddy claims is a myth or imagination and that she has been blessed with a Revelation that there is nothing to anything.

Note.—The following extracts are taken from 1909 Edition of Science and Health.

Page 108. Whence came to me this heavenly conviction,—a conviction antagonistic to the testimony of the physical senses? According to St. Paul, it was 'the gift of the grace of God given unto me by the effectual working of His power.' It was the divine law of Life and Love, unfolding to me the demonstrable fact that matter possesses neither sensation nor life; that human experiences show the falsity of all material things; and that immortal cravings, "the price

of learning love," establish the truism that the only sufferer is mortal mind.

Page 113. The divine metaphysics of Christian Science, like the method in mathematics, proves the rule by inversion. For example: There is no pain in truth, and no truth in pain; no nerve in Mind, and no mind in nerve; no matter in Mind, and no mind in matter; no matter in Life, and no life in matter; no matter in good, and no good in matter.

Page 114. Mortal mind is a solecism in language and involves an improper use of the word *mind*. Christian Science explains all cause and effect as mental, not physical. Science shows that what is termed *matter* is but the subjective state of what is termed by the author *mortal mind*.

Page 127. Christian Science teaches that matter is the falsity, not the fact, of existence; that nerves, brain, stomach, lungs, and so forth, have—as matter—no intelligence, life nor sensation. There is no physical science, inasmuch as all truth proceeds from the divine Mind. Therefore truth is not human, and is not a law of matter, for matter is not a law giver. Christian Science eschews what is called natural science, in so far as this is built on the false hypotheses that matter is its own law giver.

SMALL POX, Page 153. We have small pox because others have it, but mortal mind, not matter, contains and carries the infection. You say a boil is painful; but that is impossible, for matter without mind is not painful, the boil simply manifests, through inflammation and swelling, a belief in pain, and this belief is called a boil.

Page 159. The medical schools would learn the state of man from matter instead of from Mind. They examine the lungs, tongue, and pulse to ascertain how much harmony, or health, matter is permitting to matter, how much pain or pleasure, action or stagnation, one form of matter is allowing another form of matter. Ignorant of the fact that a man's belief produces disease and all its symptoms, the ordinary physician is liable to increase disease with his own mind, when he should address himself to the work of destroying it through the power of the divine Mind.

Page 161. The ordinary practitioner, examining bodily symptoms, telling the patient that he is sick, and treating the case according to his physical diagnosis, would naturally induce the very disease he is trying to cure, even if it were not already determined by mortal mind. Such unconscious mistakes would not occur, if this old class of philanthropists looked as

deeply for cause and effect into mind as into matter. The physician agrees with his 'adversary quickly,' but upon different terms than does the metaphysician; for the matter physician agrees with disease, while the metaphysician agrees only with health and challenges disease.

Page 172. What is man? Brain, heart, blood, bones, etc., the material structure. If the real man is in the material body, you take away a portion of the man when you amputate a limb; the surgeons destroy manhood, and worms annihilate it.

Note.—We have refrained from making any comments on these wise and inspired (?) sayings of Mrs. Eddy, but cannot resist expressing our views regarding the last illustration. When we speak of manhood we have reference to a man's character, which is governed by his brain; we have never before understood that any part of a man's brains were in his feet or legs. Many men have lost their limbs without losing their manhood.

MUST WE BE UNCLEAN AND IGNORE HYGIENE AND KNOWLEDGE TO MAKE A GOOD SCIENTIST?

Page 174. Is civilization only a higher form of idolatry, that man should bow down to a flesh brush, to flannels, to baths, diet, exercise and air?

Page 382-3. If half the attention given to hygiene were given to the study of Christian Science and to the spiritualization of thought, this alone would usher in the millennium. Constant bathing and rubbing to alter the secretions or to remove unhealthy exhalations from the cuticle receive a useful rebuke from Jesus' precept, "Take no thought * * * for the body." He, who is ignorant of what is termed hygienic law, is more receptive of spiritual power and of faith in one God, than is the devotee of supposed hygienic law, who comes to teach the so-called ignorant one. Must we not then consider the so-called law of matter a canon "more honored in the breach than the observance?" The Christian Scientist takes the best care of his body when he leaves it most out of his thought. A hint may be taken from the emigrant, whose filth does not affect his happiness, because mind and body rest on the same basis.

Page 179. Every medical method has its advocates, the preference of mortal mind for a certain method creates a demand for that method, and the body then seems to require such treatment. You can even educate a healthy horse so far in physiology that he will take cold without his blanket.

Treaties on anatomy, physiology, and health, sustained by what is termed material law, are the promoters of sickness and disease. It should not be proverbial, that so long as you read medical works you will be sick. The sedulous matron—studying her *Jahr* with homeopathic pellet and powder in hand, ready to put you into a sweat, to move the bowels, or to produce sleep—is unwittingly sowing the seed of reliance on matter, and her household may ere long reap the effect of this mistake.

Page 184. The so-called laws of health are simply laws of mortal belief. The premises being erroneous, the conclusions are wrong. Truth makes no laws to regulate sickness, sin, and death, for these are unknown to Truth and should not be recognized as reality.

We say man suffers from the effects of cold, heat, fatigue. This is human belief, not the truth of being, for matter cannot suffer. Mortal mind alone suffers,

not because a law of matter has been transgressed, but because a law of this so-called mind has been disobeyed.

Page 188-9. What is termed disease does not exist. It is neither mind nor matter. The belief of sin, which has grown terrible in strength and influence, is an unconscious error in the beginning,—an embryonic thought without motive; but after it governs the so-called man. Passion, depraved appetites, dishonesty, envy, hatred, revenge ripen into action only to pass from shame and woe to their final punishment.

Mortal existence is a dream of pain and pleasure in matter, a dream of sin, sickness and death; and it is like the dream we have in sleep, in which every one recognizes his condition to be wholly a state of mind.

In both the waking and the sleeping dream, the dreamer thinks that his body is material and the suffering is in the body.

ANALYZE AND CONTEMPLATE.

(We will pause a moment and let the reader digest this profound *Science* (?) so wonderfully elucidated by an inspired mind.)

Think of advocating ignorance in all laws pertaining to *Cleanliness* and Hygiene, and making light of

the free use of Pure Water, Fresh Air, Exercise, Healthful Food and the proper care of the Human Body.

No wonder Mrs. Eddy exclaims "*Whence came to me this heavenly conviction.*" An attempt to blot out the highest elements of civilization, surely looks like a divine revelation, of which Mrs. Eddy is constantly claiming. We have always been taught that "Cleanliness is next to Godliness." "And many false prophets shall rise and shall deceive many."

I think this last quotation very applicable, and should satisfy the minds of those who say that they cannot comprehend Mrs. Eddy's writings.

No one has ever been able to comprehend them, even Rev. J. H. Wiggin, who spent three years correcting Mrs. Eddy's writings, claimed that he could not comprehend much of the work, and in fact when he would ask Mrs. Eddy to explain what she was trying to convey to the mind of the reader, she would turn it off by saying the reader could take it in different ways. It is sufficient to state that Rev. Mr. Wiggin was far from being a Christian Scientist after going over the work for three years, correcting and arranging it for the printer. How could you expect a man of education,

and sound mind to accept a theory absolutely devoid of reason and good common sense?

Had Mr. Wiggin been susceptible to hypnotism he too might have believed in the insane assertions that there is no such thing as sin, sickness and death; and that heat or cold cannot effect the human body, if you can—just forget it. “In fact there is no human body, we think we have a body but it is all Mortal mind.”

EXERCISE.

Here is some fine philosophizing concerning the development of muscles.

Page 198-9. Because the muscles of the blacksmith's arm are strongly developed, it does not follow that exercise has produced this result, or that a less used arm must be weak. If matter were the cause of action, and if muscles, without volition of mortal mind, could lift the hammer and strike the anvil, it might be thought true that hammering would enlarge the muscles. The trip-hammer is not increased in size by exercise. Why not, since muscles are as material as wood? Not because of muscular exercise but by reason of the blacksmith's faith in exercise, his arm becomes stronger.

NOTE.—This is fine reasoning comparing a trip-

hammer to a man's arm, and asserting that the trip-hammer would increase in size, if it only had mortal mind to give it a little lift, and encouragement.

FATIGUE.

Page 217. You say, 'Toil fatigues me.' But what is this *me*? Is it muscle or mind? Which is tired and so speaks? Without mind could the muscle be tired? Do the muscles talk, or do you talk for them? Matter is non-intelligent. Mortal mind does the false talking, and that which affirms weariness, made that weariness. You do not say a wheel is fatigued; and yet the body is as material as the wheel. If it were not for what the human mind says of the body, the body, like the inanimate wheel, would never be weary.

NOTE.—This is fine reasoning, do you wonder people cannot grasp the mighty truth in so-called Christian Science? Think of a cart-wheel and the human body being identical as far as sensation is concerned. We often see poor horses in the summer along toward night, after they have been pulling an ice wagon all day, stagger and APPEAR TIRED. It surely cannot be the hard work they have done through

the day, they doubtless have been saying to themselves, *how tired I am.*

OLD AGE.

Page 244. Man in Science is neither young nor old. He has neither birth nor death. He is not a beast, a vegetable, nor a migratory mind. He does not pass from matter to mind; from the mortal to the immortal, from evil to good, or from good to evil. Such admissions cast us headlong into darkness and dogma.

Page 246. Man is not a pendulum, swinging between evil and good, joy and sorrow, sickness and health, life and death. Never record ages. Time-tables of birth and death are so many conspiracies against manhood and womanhood.

NOTE.—Just forget your age and your birth-day and you will never grow old.

THE PROBLEM OF EXPENSIVE LIVING SOLVED.

Page 254. God requires perfection, but not until the battle between Spirit and flesh is fought and the victory won. To stop eating, drinking, or being clothed materially before the spiritual facts of exist-

ence are gained step by step, is not legitimate. When we wait patiently on God and speak Truth righteously, He directs our path. Imperfect mortals grasp the ultimate of spiritual perfection slowly; but to *begin* aright and to continue the strife of demonstrating the great problem of being, is doing much.

During the sensual ages, absolute Christian Science may not be achieved prior to the change called death, for we have not the power to demonstrate what we do not understand; but the human self must be evangelized. This task God demands us to accept lovingly to-day, and to abandon so fast as practical the material.

NOTE.—Mrs. Eddy evidently believed that precept was better than example, for all this time while she was trying to impress upon her followers, the folly of holding to material things, she herself was gathering in the “Filthy lucre,” and kept at it until she hoarded over two million dollars.

It is very evident that she had an eye to business, when she advised her followers to “abandon as fast as practical the material, and rely upon the Spiritual,” holding out as a special inducement immunity from hunger or cold. But she was thoughtful enough to caution her good people not to stop eating, and drink-

ing, and dressing too hastily, for spiritual existence was gained step by step, but assured them that it was bound to come, but possibly not till after death. What a wonderful revelation!

The human body will be exempt from eating, drinking, and clothing after death. This surely will be a revelation to most people. Such a startling discovery must come from a great mind.

MIND AND SPIRIT.

Page 281-2. The mind supposed to exist in matter or beneath a skull bone is a myth, a misconceived sense and false conception as to man and Mind. When we put off the false sense for the true, and see that sin and mortality have neither Principle nor permanency, we shall learn that sin and mortality are without actual origin or rightful existence. They are native nothingness, out of which error would simulate creation through a man formed from dust.

Divine Science does not put new wine in old bottles, Soul into matter, nor the infinite into the finite. Our false views of matter perish as we grasp the facts of Spirit. Matter has no place in Spirit, and Spirit has no place in matter.

Matter and its effects—sin, sickness and death—are

states of mortal mind which act, react, and then come to a stop. They are not facts of Mind. They are not ideas, but illusions.

Page 285. Matter is not sentient and cannot be cognizant of good or of evil, of pleasure or of pain. Man's individuality is not material. This Science of being obtains not alone hereafter in what men call Paradise, but here and now; it is the great fact of being for time and eternity.

What then, is the material personality which suffers, sins, and dies? It is not man, the image and likeness of God, but man's counterfeit, the inverted likeness, the unlikeness called sin, sickness and death.

Page 286-7. Sin, sickness and death are comprised in human material belief, and belong not to the divine mind. They are without a real origin or existence. They have neither Principle nor permanence, but belong, with all that is material and temporal, to the nothingness of error, which simulates the creations of Truth. All creations of Spirit are eternal; but creations of matter must return to dust. Error supposes man to be both mental and material. Divine Science contradicts this postulate and maintains man's spiritual identity.

Did God, Truth, create error? No! Neither

understanding nor truth accompanies error, nor is error the offshoot of Mind. Evil calls itself something, when it is nothing. It saith, "I am man, but I am not the image and likeness of God;" whereas the Scriptures declare that man was made in God's likeness. The supposition that life, substance, and intelligence are *in* matter, or of it, is an error. Matter is neither a thing nor a person, but merely the objective supposition of Spirits opposite.

Note.—The last lines will enable the reader to get Mrs. Eddy's definition and idea of Matter. It seems a pity that this great discovery or revelation could not have been in Webster's time so that he could have known better than to have given such a wrong impression to the millions of people who have been under the erroneous idea that everything they saw or touched was matter.

Page 289. Mortal man can never rise from the temporal *débris* of error, belief in sin, sickness and death, until he learns that God is the only life. The belief that life and sensation are in the body should be overcome by the understanding of what constitutes man as the image of God. Then Spirit will have overcome the flesh. A wicked mortal is not the idea of God. He is little else than the expression of error.

To suppose that sin, lust, hatred, envy, hypocrisy, revenge, have life abiding in them, is a terrible mistake.

The belief that matter has life results, by the universal law of mortal mind in a belief in death. So man, tree and flower are supposed to die; but the fact remains, that God's universe is spiritual and immortal. Life is not in matter. Therefore it cannot be said to pass out of matter. Matter and death are mortal illusions. Man is not the offspring of flesh, but of Spirit,—of Life, not of matter.

Page 294-5. If man is both mind and matter, the loss of one finger would take away some quality and quantity of the man, for matter and man would be one.

The belief that matter thinks, sees or feels is not more real than the belief that matter enjoys and suffers. This mortal belief, misnamed *man*, is error, saying: "Matter has intelligence and sensation, Nerves feel. Brain thinks and sins. The stomach can make a man cross. Injury can cripple and matter can kill man."

This verdict of the so-called material senses, victimizes mortals, taught as they are by physiology and pathology. Brainology teaches that mortals are created to suffer and die. Mortal belief is a liar from the beginning.

NOTE.—It will be observed that Mrs. Eddy ignored every science, and the truth of the five senses. In fact she ignores everything that would appeal to a person's good common sense.

We will now ask the reader to turn back to page 107 in this book, and read the views of Mr. Adams concerning the body and its pleasures and suffering, and then judge for himself, which writer appeals to his reason, and to the intelligence of the public in general.

TEMPERATURE IS MENTAL.

Here is where we learn more wonderful facts that scientists have never discovered.

Page 374. Heat and cold are products of mortal mind.

NOTE.—What a wonderful discovery or revelation, whichever it may be, as Mrs. Eddy part of the time calls these wise sayings a discovery and part of the time a revelation. Whichever it may be does not matter as long as we have the benefit of the fact and can put it into everyday practice. If we want a drink of ice water we can look into the water and say *you are ice cold*. If we wish to make a cup of tea just look into the water and say *you are getting very hot*.

If you are caught out a cold night when it is below

zero and have no overcoat, just say, *I am very warm*, and you will not feel the cold, or if in a hot sultry day when the thermometer is climbing up above ninety, just say *how cool* it is and what a *nice cool breeze!* You will not be obliged to purchase fuel to heat your house, nor ice to cool the refrigerator, simply say to the rooms *you are warm*, and to the ice box, *you are cold!* The reader might ask why it was that Mrs. Eddy always bundled up in expensive cloaks and furs in the winter, possibly it might be because they were becoming.

Page 377. If your patient believes in taking cold, mentally convince him that matter cannot take cold, and that thought governs his liability.

NOTE.—The writer was personally acquainted with a man who “got the faith” and at the same time got a severe cold, and got pneumonia, and his friends got for him the undertaker.

On this same page Mrs. Eddy says, “The author never knew a patient who did not recover when the belief of disease had gone.”

What about her own husband? Mr. Eddy died at the age of forty-six, he had been teaching and practicing the so-called Christian Science for six years. Mrs. Eddy and her best students treated him, but he died

just like a common man, who believes in matter, and life and death, and heat and cold. It would appear that Asa Gilbert Eddy never got rid of his *belief* in *matter*.

SUFFERING.

Mrs. Eddy says: "Constant toil, deprivations, exposures, and all untoward conditions, IF WITHOUT SIN, can be experienced without suffering. If you sprain the muscles or wound the flesh, your remedy is at hand. Mind decides whether or not the flesh shall be discolored, painful, swollen, and inflamed."

Note.—The reader will remember that Mrs. Eddy has persistently denied the existence of flesh, bones, muscle, etc., and now she tells you how to treat them. Again she says, "You say or think, because you have partaken of salt fish, that you must be thirsty."

Any supposed information, coming from the body or from inert matter as if it were intelligent, is an illustration of mortal mind.

Page 386. Realize that the evidence of the senses is not to be accepted in the case of sickness, any more than it is in the case of sin.

Expose the body to certain temperature, and belief says that you may catch cold and have catarrh; but no

such result occurs without mind to demand it and produce it.

So long as mortals declare that certain states of atmosphere produce catarrh, fever, rheumatism, or consumption, those effects will follow,—not because of the climate, but on account of the belief.”

Note.—Several years ago I had a man in my employ who lost thirty thousand dollars worth of cattle in Kansas in one night. A very severe blizzard came up and the temperature fell below zero. In the morning all of the cattle thought they were dead, and mortal mind had made such an impression on them that they never came to life, that is according to Eddyism.

MIND AND BRAINS.

This wonderful outburst of intelligence, discovery, or revelation, or whatever Mrs. Eddy might see fit to call it, should startle the world.

Page 191. Mind has no affinity with matter, and therefore Truth is able to cast out the ills of the flesh. Mind, God, sends forth the aroma of Spirit, the atmosphere of intelligence. The belief that a pulpy substance under the skull is mind, is a mockery of intelligence, a mimicry of mind.

NOTE.—Here is where Webster gets turned down

again for defining the brain as the seat of intelligence, and mind, for according to Mrs. Eddy's theory (*or rather absolute knowledge*) you could remove the brain and fill the skull with pulp or a bowl of mush and not interfere with a man's intelligence.

THE FIVE SENSES.

Page 488. Christian Science sustains with mortal proof the impossibility of any moral sense, and defines these so-called senses as *mortal beliefs*, the testimony of which cannot be true either of man or of his Maker. The corporeal senses can take no cognizance of spiritual reality and immortality. Nerves have no more sensation, apart from what belief bestows upon them, than the fibers of a plant.

NOTE.—We will stop here to ask why Mrs. Eddy sent out at *midnight* to get a dentist to extract a tooth.

Page 489. The less mind there is manifested in matter the better. When the unthinking lobster loses a claw, the claw grows again. If the Science of Life were understood, it would be found that the senses of Mind are never lost, and that matter has no sensation. Then the human limb would be replaced as readily as the lobster's claw. Not with an artificial limb, but with the genuine one.

Note.—What a grand thing it would have been during the civil war, if Mrs. Eddy had instructed the soldiers how to grow hands and feet, and legs and arms.

DEATH.

Page 312. The senses regard a corpse, not as man, but simply as matter. People say, 'Man is dead,' but this death is the departure of a mortal's mind, not of matter. The matter is still there. The belief of that mortal, that he must die occasioned his departure; yet you say that matter has caused his death.

NOTE.—It appears that Mrs. Eddy could not get rid of the belief, for when the time came she too went the way of the millions of others who never claimed to be anything but flesh. Could a person conceive of a greater piece of nonsense? Every living thing has always "had its day," and without doubt always will. Birth, growth, and death, are the natural consequences of Divine Law, and the animal and vegetable kingdom always have, and doubtless always will be governed by this law, regardless of Mrs. Eddy.

THEOLOGY.

The theologian as well as the physician can become enlightened in his profession by heeding Mrs. Eddy's wonderful revelations. In the preface to *Science and Health*, we read:—

Page 8. Theology and physics teach that both Spirit and matter are real and good, whereas the fact is, that Spirit is good and real, and matter is Spirit's opposite. The question, What is truth? is answered by demonstration,—by healing both disease and sin; and this demonstration shows that Christian healing confers the most health and makes the best men.

Page 7. Audible prayer is impressive; it gives momentary solemnity and elevation to thought, but does it produce any lasting benefit? Looking deeply into these things, we find that "a zeal not according to knowledge" gives occasion for reaction unfavorable to spiritual growth, sober resolve and wholesome perception of God's requirements.

The motives of verbal prayer may embrace too much love of applause to induce or encourage Christian sentiment.

Physical sensation, not soul, produces material ecstasy and emotion.

A self-satisfied ventilation of fervent sentiments never makes a Christian.

Prayer to a corporeal God affects the sick like a drug, which has no efficacy of its own but borrows its power from human faith and belief. The drug does nothing, because it has no intelligence. It is a mortal belief not divine Principle or Love which causes a drug to be apparently either poisonous or sanative.

Page 36-8. The earthly price of spirituality in a material age and the great moral distance between Christianity and sensualism, preclude Christian Science from finding favor with the worldly minded.

To those buried in the belief of sin and self, living only for pleasure, or the gratification of the senses, He said in substance: "Having eyes ye see not, and having ears ye hear not; lest ye should understand and be converted, and I might heal you." He taught that the material senses shut out truth and its healing power.

(This may explain why Mrs. Eddy never practiced healing after she became wealthy.)

He overcome the world, the flesh, and all error, thus proving their nothingness. He wrought a full salvation from sin, sickness and death. The educated belief that the soul is in the body causes mortals to

regard death as a friend, as a stepping stone out of mortality into immortality and bliss.

Page 39. The bible calls death an enemy, and Jesus overcame death and the grave instead of yielding to them. He was "the way." To Him, therefore, death was not the threshold over which he must pass into living glory. "Now," cried the apostle, "is the accepted time; behold, *now* is the day of salvation,"—meaning, not that now men must prepare for a future world salvation, or safety, but that now is the time in which to experience that salvation in spirit and in life. Now is the time for so-called material pains and material pleasures to pass away, for both are unreal, because impossible in Science.

NOTE.—Mrs. Eddy had the faculty of making everything pertaining to the *so-called* material, fade away and dissolve into nothingness, except the "*mighty dollars*," which showered down upon her, till she was literally buried in more than two million of them.

CONTRADICTIONS.

In Science and Health nearly every chapter contradicts the possibility of sin, suffering, and death, and repeatedly claims that man is not made of flesh, bones, blood, and muscle. In this same book we read on

Page 40, Was it just for Jesus to suffer? No; but it was inevitable, for not otherwise could He show us the way and the power of truth.

Page 45. His reply was "Spirit hath not flesh and bones, as ye see me have."

NOTE.—It will be observed that when Mrs. Eddy would quote scripture it would contradict the silly assertions that matter was nothing but a belief.

Page 44. Jesus did not depend upon food or pure air to resuscitate wasted energies.

NOTE.—I would very much like to know how Mrs. Eddy got so much information from the Scripture which does not in any way allude to what she terms Truth, or her discovery, or divine revelation.

Page 126. The Bible has been my only authority.

NOTE.—I will defy any person to find in either the Old or New Testament a single verse that corroborates with the assertions boldly made in *Science and Health*, viz., that sin, sickness and death has no reality; that pain is a delusion; that man is not made of flesh, bones, blood, nerves, muscle, etc.; that eating and drinking are habits that may be overcome; that there is no sensation in matter; that no disease is contagious; that all laws of nature and hygiene may be suspended without injury; that broken bones may be adjusted by denying

matter; that marriage was not commendable; that toil cannot fatigue; that the human body has no more sensation than the inanimate wheel; and a score of other crazy assertions, that we might enumerate. In contradiction to the claim that Jesus did not abide by nature's laws, or become weary, we will cite the reader to the fourth chapter of St. John. "Jesus therefore, being wearied with *his* journey, sat thus on the well: *and* it was about the sixth hour.

There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink." (For His disciples were gone away unto the city to buy meat.) If eating was not necessary to sustain life, why did Jesus send His disciples to the city to purchase meat?

Page 53. He knew the mortal errors which constitute the material body. If that Godlike and glorified man were physically on earth to-day, would not some, who now profess to love Him, reject Him?

NOTE.—More contradictions.

Page 30. Born of woman Jesus' advent into the flesh partook partly of Mary's earthly condition.

NOTE.—Here Mrs. Eddy speaks of Jesus in the flesh, and in her Glossary, Page 586, she defines flesh as "An error of physical belief; an illusion." *Fine science, is it not?*

The reader will remember how much stress Mrs. Eddy has placed on *mortal mind*, repeatedly stating that matter and all material things were nothing but *Mortal Mind*.

Page 103. In reality there is no *mortal mind*, and consequently no transference of mortal thoughts and will-power.

NOTE.—This puts on the finishing touch, proving that there is nothing to anything.

Page 107. God had been graciously preparing me during many years for the reception of this final revelation.”

Page 108. Whence came to me this heavenly conviction? According to St. Paul, it was “the gift of the grace of God given unto me by the effectual working of His power.”

Page 110. No human pen or tongue taught me the Science contained in this book, Science and Health.

Jesus demonstrated the power of Christian Science to heal mortal minds and bodies. But this power was lost sight of.

NOTE.—Mrs. Eddy repeatedly claims that God called her to take up the work where Jesus left it, and spread the truth broadcast. You would think that nothing would please her better than to see thousands

of schools spring up to spread the truth. But no, unless she saw some of the profit from every school and book coming her way she immediately made a great fuss.

Page 112. Any theory of Christian Science, which departs from what has already been stated and proved to be true, affords no foundation upon which to establish a genuine school of this Science. Also if any so-called new school claims to be Christian Science, and yet uses another author's discoveries without giving that author proper credit, such a school is erroneous, for it inculcates a breach of that divine commandment in the Hebrew Decalogue "Thou shalt not steal."

NOTE.—Mrs. Eddy had a large number of law suits with her students who branched out for themselves. Her belief in matter was normal regarding \$ \$ \$.

Page 131. Must Christian Science come through the Christian churches as some persons insist? This Science has come already, after the manner of God's appointing, but the churches seem not ready to receive it, according to the Scriptural saying, "He came unto his own, and his own received him not."

Page 134. Man-made doctrines are waning. They have not waxed strong in times of trouble. Devoid of the Christ-power, how can they illustrate the doctrines of Christ or the miracles of grace? "Denials of the

possibility of Christian healing robs Christianity of the very element, which gave it divine force and its astonishing and unequalled success in the first century."

NOTE.—*Does the reader know of any Christian church that denies the possibility of Christian healing?*

I will say in this connection that most of the Christian churches could accomplish a great good by establishing societies for the purpose of educating old and young in mental and physical hygiene. The work should be done in a practical and scientific manner, without aiming to destroy a person's mind in order to produce results.

Page 142. We must seek the individual garment, the whole Christ, as our first proof of Christianity, for Christ, Truth, alone can furnish us with absolute evidence.

If the soft palm, upturned to a lordly salary, and architectural skill, making dome and spire tremulous with beauty, turn the poor and the stranger from the gate, they at the same time shut the door on progress. In vain do the manger and the cross tell their story to pride and fusion. Sensuality palsies the right hand, and causes the left to let go its grasp on the divine.

As in Jesus' time, so to-day, tyranny and pride need

to be wiped out of the temple, and humanity and divine Science to be welcomed in.

NOTE.—It is somewhat amusing to note what Mrs. Eddy had to say about display, considering the fact that she had a hundred thousand dollar residence, and a million dollar church.

It is not necessary to comment on the tyranny and greed of the editor of *Christian Science*.

A VERY MODEST CLAIM.

Page 545. Outside of *Christian Science* all is vague and hypothetical, the opposite of truth; yet this opposite, in its false view of God and man impudently demands a blessing. * * *

(The reader must bear in mind that hereafter it will be the height of impudence for any church or any member of a church outside of *Christian Science* to even insinuate that small blessings are thankfully received, for nothing in this line will come your way till you get into *Science*.)

“Man, created by God, was given dominion over the whole earth. The notion of a material universe is utterly opposed to the theory of man as evolved from mind. Such fundamental errors send falsity into all human doctrines and conclusions, and do not accord infinity to deity. The translators of this record of scientific creation entertained a false sense of being.

They believed in the existence of matter, its propa-

gation and power. From that standpoint of error, they could not apprehend the nature and operation of Spirit. Hence the seeming contradiction in that Scripture, which is so glorious in its spiritual signification. Truth has but one reply to all error,—to sin, sickness and death: “Dust [nothingness] thou art, and unto dust [nothingness] shalt thou return.”

The false belief that spirit is now submerged in matter, at some future time to be emancipated from it,—this belief alone is mortal.

NOTE.—When Christian Science, or rather Eddyism, first proclaimed this absurd doctrine, people as a rule looked upon it as a joke because it did not appeal to reason, and in fact it never has appealed to people of higher education. At the same time there are thousands of people ready to accept any explanation to what they cannot comprehend.

A very few people know what power there is in the law of suggestion, as they have never studied practical psychology, consequently when Mrs. Eddy occasionally succeeded in demonstrating that certain ailments could be in certain people relieved without medicine, credulous people were ready to believe that Mrs. Eddy was proclaiming the truth regarding her Divine revelation.

Doctors of Divinity and doctors of medicine looked

at the new cult, as being too absurd to affect either the church or the practice of medicine. We must all admit that both have been materially affected not because there is any truth in Mrs. Eddy's claims of Divine inspiration, but because there is a great truth in the underlying principle of mental suggestion. A person with the brazen assurance to stand up and claim that no human being had the correct understanding of the scriptures but herself, is sure to have great influence with certain temperaments. The following is a sample:

Page 546. Genesis and the apocalypse seem more obscure than other portions of the Scripture, because they cannot possibly be interpreted from a material standpoint. To the author they are transparent, for they contain the deep divinity of the Bible.

PROOF BY DEMONSTRATION

Here is where Mrs. Eddy makes her great hit to prove that all she says is true, and it takes well with all who swallow it as they would a sugar-coated pill. "Christian Science is dawning upon a material age. The great spiritual facts of being, like rays of light, shine in the darkness, though the darkness, comprehending them not, may deny their reality. The proof that the system stated in this book is Christianly scientific resides in the good this system accomplishes, for it cures on a divine demonstrable Principle which all may understand."

"If mathematics should present a thousand different examples of a rule, the proving of one example would authenticate all the others. A simple statement of Christian Science, if demonstrated by healing, contains the proof of all here said of Christian Science. If one of the statements in this book is true, every one must be true."

Fine logic this is; if a person has ever been known to tell the truth, he could not tell a lie. These wonderful demonstrations that Mrs. Eddy claims as her dis-

coveries, are nothing but mental healing, and the system is as old as earthly habitation. It was practiced in Egypt, India and China. I have already made mention of my investigation along this line in Europe. This system has always been practiced more or less in the Catholic church.

The work was revived in America by P. P. Quimby of Belfast, Maine; his success was so great that he opened an office in Portland, Maine, in 1859. Mr. Quimby was a fine man, he had a great many patients, and several students. Mrs. Eddy in 1862 took treatment of Dr. Quimby—as he was called. This was when her name was Glover. When Mrs. Eddy or Glover began treatment she was a nervous wreck. She was a splendid subject for mental treatment and her rapid recovery was marvelous. She spent three weeks with Dr. Quimby, putting in a large part of the time in studying his method. About a year later Mrs. Glover returned and took a full course of instruction of Dr. Quimby; for years she practiced the Science calling it “Moral Science.” She used Dr. Quimby’s manuscripts and called her teaching the Quimby Method. Calling the method a religion, or a discovery, or Divine revelation, was an after-thought, which proved a great financial success.

Notwithstanding the fact that Mrs. Eddy's motives were purely selfish, and that the so-called Science is absolutely void of either science, sense or reason, it has paved the way for practical and scientific methods of mental healing.

The Episcopal church has taken up this work and for several years it has met with excellent results in reaching cases amenable to mental treatment. At the same time has not deprived people of their liberty to apply for medical aid when judgment demanded it.

A PERNICIOUS DOCTRINE.

Any doctrine that could not safely be established as a universal practice, for all people at all times, and in all places under all circumstances is a pernicious doctrine.

For illustration, when deadly ravages of yellow fever in the South were rapidly turning a land of sunshine and happiness into darkness, desolation and death, would any sane person argue that stringent methods of quarantine were idle dreams of *mortal mind*?

What has been done to stay the tide of this deadly evil? Cities have been supplied with sewers, streets have been cleaned, alleys are no longer dumping

grounds for all manner of filth. Health officers have been on the alert, fighting to annihilate deadly germs of yellow fever. Is it either sane, safe, or sense, to make light of sanitary and stringent laws, impeding the progress of contagion? Should you be so unfortunate as one of these poor victims cursed with this deadly fever, which of these two treatments would you prefer?

The first treatment, administered by one of the Red Cross nurses, consists of bathing the burning face in cold water, placing small pieces of ice on the parched tongue, purifying the air, and giving such medicine and nutrition as directed by the physician, and administering to the patient's physical wants.

The second treatment, administered by a Scientist, consists of reading from *Science and Health*, Page 379. "Fevers are errors of various types. The quickened pulse, coated tongue, febrile heat, dry skin, pain in the head and limbs, are pictures drawn on the body by a mortal mind."

The practitioner in C. S. would doubtless add, "You have no fever, you are not hot, you are not thirsty, you have no body, all is mortal mind."

Reader, how would you like this treatment? How would you like to live in a city governed by people who ignore filth, contagion, and disease? What would

be the consequence if any city should ignore all laws of sanitation, use shallow wells, drink polluted water, ignore sewerage, and all laws pertaining to health or contagion?

Think of letting children with small pox go to school and into crowded places.

Think of letting people with Bubonic plague rush into this country from their own stricken districts. We would soon have a land of devastation and desolation.

Any organization that belittles the enforcement of laws for protecting public health is an enemy to human progress. I doubt very much if any sane man or woman really believes in the insane doctrine that these deadly diseases do not exist, and that contagion is all a myth.

Many people have been led into the cult by seeing practical demonstrations of mental healing, but after careful investigation, understood the healing was produced simply by the law of suggestion in place of denying realities.

These people would to-day gladly identify themselves with an organization of mental healing that did not insist upon its members becoming a tool, and

pledge themselves to renounce their liberty and good common sense.

We will touch upon just one more subject in this comparison of Christian Science by Mr. Adams and Mrs. Eddy, and this is of vital importance.

MARRIAGE.

We will ask the reader to turn back to Page 117 and read what Mr. Adams wrote concerning marriage, and contrast it with the following from Mrs. Eddy's writings in *Science and Health*. It will be observed that Mrs. Eddy does not enthuse the reader very materially on the subject of marriage, possibly it may be on account of her own personal experience. Mrs. Eddy's first husband, George Washington Glover, lived but about six months; her second husband, Daniel Patterson, an itinerant dentist, deserted her, and her third husband, Asa Gilbert Eddy, was an unsophisticated fellow who came from the hills of Vermont and entered her class as a student. Her name then was Mary Baker Glover Patterson. It is said that after a brief courtship of twenty-four hours, a marriage was agreed upon, the bride being fifty-six years of age and the groom but forty. At the end of the sixth year the groom, Mr. Eddy, went "into error." In other words

he died, as we would say. You might think that the death of Mrs. Eddy's husband would retard the growth of Christian Science, but it had just the opposite effect. It demonstrated that Mrs. Eddy was correct in her hallucination that three of her old students who had deserted her were tormenting herself and husband with their malicious animal magnetism. A large share of the time previous to the death of Mr. Eddy they were both under mortal dread of this invisible enemy.

Mrs. Eddy would devote a large share of her time, while giving lessons in the Science, trying to instruct her students the proper way to resist malicious animal magnetism. She evidently was a very poor example to give counsel in the art, as she complained that the evil minds of Kennedy, Spofford, and Arns, her three former faithful—but now rebellious—students were killing herself and husband and that they could not sleep nights. She had the system down so fine that she could tell which one of the three had been hurling mental arsenic into their bodies during the night. Now the death of Mr. Eddy demonstrated to the entire satisfaction of the bereaved widow and the cult, that malicious animal magnetism and mental arsenic had got in its deadly work, and another point was scored in favor of Mrs. Eddy's wonderful divine revelation.

The reader will doubtless exclaim How can sensible people be so misled? The answer is very plain and simple. When a person is in a semi-hypnotic condition they will believe one thing just as quick as another. Reason does not enter into the matter, simply suggestion.

Now we will proceed with our comparison regarding marriage.

Pages 56-69. Marriage is the legal and moral provision for generation among human kind, until the spiritual creation is discerned intact, is apprehended and understood, and His Kingdom is come as in the vision of the Apocalypse,—where the corporeal sense of creation was cast out, and its spiritual sense was revealed from heaven,—marriage will continue, subject to such moral regulations as will secure increasing virtue. Marriage is unblest or blest, according to the disappointments it involves or the hopes it fulfills. To happily existence by constant intercourse with those adapted to elevate it, should be the motive of society. Unity of spirit gives new pinions to joy, or else joy's drooping wings trail in the dust.

Ill arranged notes produce discord. Tones of the human mind may be different, but they should be concordant in order to blend properly. Unselfish ambi-

tion, noble life motives, and purity,—these constituents of thought, mingling, constitute individually and collectively true happiness, strength, and permanence.

There is moral freedom in Soul. Never contract the horizon of a worthy outlook by the selfish exaction of all another's time and thoughts. With additional joys, benevolence should grow more diffuse. The narrowness of jealousy, which would confine a wife or a husband forever within four walls, will not promote the sweet interchange of confidence and love; but on the other hand, a wandering desire for incessant amusement outside the home circle is a poor augury for the happiness of wedlock. Home is the dearest spot on earth, and it should be the center, though not the boundary, of the affections.

Tender words and unselfish care in what promotes the welfare and happiness of your wife will prove more salutary in prolonging her health and smiles than stolid indifference or jealousy. Husbands, hear this, and remember how slight a word or deed may renew the old trysting-times.

After marriage it is too late to grumble over incompatibility of disposition. A mutual understanding should exist before this union and continue ever after, for the deception is fatal to happiness.

The nuptial vow should never be annulled, so long as its moral obligations are kept intact; but the frequency of divorce shows that the sacredness of this relationship is losing its influence, and that fatal mistakes are undermining its foundations. Separation should never take place, and it never would if both husband and wife were genuine Christian Scientists.

(Here is where Mrs. Eddy gets in a strong point in favor of her cult. I would add that it would be very hazardous for a Christian Scientist of either sex to marry a person of normal mind. For instance, the one who had not been convinced that there could be no pain in matter, might wake up in the night complaining of severe pain and great suffering, and demand some hot ginger tea or a hot water bottle, or both. The enlightened companion would say, "You have no pain, forget it and go to sleep, and don't let mortal mind disturb our sweet dreams." The baby may be taken with the croup, the father is greatly worried and wants to call the doctor, the mother declares that nothing is the trouble with the baby, and refuses medical aid, and the baby dies. You can easily imagine the discord that would result. Mental delusion and practical reason do not assimilate more than fire and water, and when the attempt is made in either case a disastrous combustion is sure to follow.)

So physical sense, not discerning the true happiness of being, places it on a false basis. Science will correct the discord, and teach us life's sweeter harmonies.

Soul has infinite resource with which to bless mankind, and happiness would be more attained and would be more secure in our keeping, if sought in Soul. Higher enjoyments alone can satisfy the cravings of immortal man. We cannot circumscribe happiness with the limits of personal sense. The senses confer no real enjoyment.

Our false views of life hide eternal harmony, and produce the ills of which we complain. Because mortals believe in material laws and reject the Science of Mind, this does not make materiality first, and the superior law of Soul last. You would never think that flannel was better for warding off pulmonary disease than the controlling mind, if you understood the science of being.

In Science man is the offspring of Spirit. The beautiful, good, and pure constitute his ancestry. His origin is not, like that of mortals, in brute instinct, nor does he pass through material conditions prior to reaching intelligence. Spirit is his primitive and ultimate source of being! God is his Father, and Life is the law of his being.

Pride, envy or jealousy seems on most occasions to be the master of ceremonies, ruling out primitive Christianity. When a man lends a helping hand to some noble woman, struggling alone with adversity, his wife should not say, "It is never well to interfere with your neighbor's business." A wife is sometimes debarred by covetous domestic tyrant from giving the ready aid her sympathy and charity would afford. Marriage should signify a union of hearts. Furthermore, the time cometh of which Jesus spake, when he

declared in the resurrection there should be no more marrying or giving in marriage, but men would be as the angels. Then shall Soul rejoice in its own, in which passion has no part. Then white-robed purity will unite in one person masculine wisdom and feminine love, spiritual understanding and perpetual peace.

Until it is learned that God is the Father of all marriage will continue.

Let not mortals permit a disregard of law which might lead to a worse state of society than now exists.

(The reader must draw his own conclusions.)

Divorces should warn the age of some fundamental error in the marriage state. The union of the sexes suffers fearful discord. To gain Christian Science and its harmony, life should be more metaphysically regarded.

The broadcast powers of evil so conspicuous to-day show themselves in the materialism and sensualism of the age, struggling against the advancing spiritual era. Beholding the world's lack of Christianity and the powerlessness of vows to make home happy, the human mind will at length demand a higher affection.

Matrimony, which was once a fixed fact among us, must lose its present slippery footing, and man must

find permanence and peace in a more spiritual adherence.

(It is somewhat uncertain to the writer's mind just what wonderful transfiguration Mrs. Eddy would bring about, but it is very evident that she had no intention of establishing a matrimonial bureau.)

Sometime we shall learn how Spirit, the great architect, has created men and women in Science.

Jealousy is the grave of affection. The presence of mistrust, where confidence is due, withers the flower of Eden and scatters love's petals to decay. Be not in haste to take the vow "until death do us part." Consider its obligations, its responsibilities, its relations to your growth and to your influence on other lives.

Christian Science presents unfoldment, nor accretion; it manifests no material growth from molecule to mind, but an impartation of the divine Mind to man and the universe.

If Christian Scientists educate their own offspring spiritually, they can educate others spiritually, and not conflict with the scientific sense of God's creation. Some day the child will ask his parent: "Do you keep the first Commandment? Do you have one God and creator, or is man a Creator?"

If the father replies, "God creates man through man," the child may ask, "Do you teach that spirit

creates materially, or do you declare that Spirit is infinite, therefore matter is out of the question?"

NOTE.—A brief summary of Mrs. Eddy's sayings would signify that the old proverb which declares the "third trial the charm" did not prove true in her case. If she had used better judgment herself or consulted her friends in her last marriage she might have entertained a higher idea of marriage. Think of a woman of fifty-six who claimed to be far above the most holy person living, marrying a green country fellow of forty. This marriage took place in 1877, eleven years after she claimed God had prepared her to take up the work of Jesus and "deliver the children of men from every evil."

These claims are fully set forth in *Science and Health*, Page 107. Mrs. Eddy's writings insinuate that the scriptures bear her out in speaking so disparagingly of marriage, but this can be easily refuted by reading St. Mark Chapter 10: "But from the beginning of creation God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife; And they twain shall be one flesh: so then they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder."

GOOD SENSE METHODS

The remainder of this book will be devoted to what I consider good common-sense methods for physical and mental improvement.

Any cult that makes light of the observance of hygiene, and teaches its followers that ignorance is far better than knowledge, and the less a person knows about physiology the better it is for them, should be considered dangerous and detrimental to the public welfare.

Every intelligent person knows that the mind has a wonderful power over the body, but to absolutely deny the existence of a physical body is too absurd for intelligent people to discuss.

I will endeavor to show how we may get the benefit of mental healing and still retain our minds. I will also attempt to demonstrate what may be accomplished physically.

Good Sense Methods

for Physical and
Mental Improvement

MENTAL AND PHYSICAL HEALTH

Better than grandeur,
Better than gold,
Than wealth or title
A hundred fold;
Is a healthy body,
And a mind at ease;
With simple pleasures
That always please.

HOW TO SECURE AND MAINTAIN GOOD HEALTH

Good health is not secured or maintained by a strict observance to any one Fad. The human body is so constituted, that if a person would live in accordance to the laws of nature, good health would prevail in place of the scores of ills, which the human family are cursed with.

Even after a person has impaired his health by disobeying the laws of nature, recuperation will, as a rule, take place, if nature's remedies are resorted to. The great majority of humanity are over-fed and over-doctored.

I will enumerate the leading elements that sustain a perfect physique.

ESSENTIALS
TO HEALTH AND HAPPINESS.

1. Plenty of Sunlight for the Soul and Body.
2. Pure Air and Deep Breathing.
3. Pure Water and Plenty of it.
4. Healthful Food—and just enough of it.
5. Long Walks in the Open Air.
6. Congenial Companionship.
7. Innocent Amusements.
8. A Contented Mind.
9. Plenty of Sleep, and alone if possible.
10. Have sufficient Will Power to override the many little annoyances which are surely to spring up, more or less, in every person's life. Dismiss from the mind, if possible, all Mental and Physical Ills and Drive away the Blues with Good Cheer.

WHAT IS MAN?

“Man is the Noblest Work of God.”

“And God said, ‘Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth.’”

A person who has made a study of physiology, is so impressed with the wonderful structure of the human body, that he becomes bewildered, when he realizes how indifferent the great mass of humanity are, concerning the structure of the entire physical organization.

A man will study all the different parts of his automobile and familiarize himself with each part, and he fully realizes that every part must be in perfect working order, if not, the entire machine will be out of service.

How few people understand the functions of the human organs. The fact is, the great majority of humanity could not name and locate the organs of the human body, saying nothing of the functions that each organ must perform, in order to maintain a healthy body. I will not attempt to give a course of lessons in physiology in this work, but will call the attention of

the reader to the absolute necessity of a certain knowledge of some of the points of the most vital importance concerning the structure and functions of different organs. This will be done in connection with the discussion on the ten Essentials to health.

SUNSHINE.

While all of the different elements we have mentioned as being very essential in maintaining health, nothing can be of more importance than plenty of sunshine. To illustrate this fact just take into consideration for one moment, the law of vegetation. Would you expect to grow beautiful flowers or nutritious vegetables, without sunlight? You could not even grow a decent potato. Have you ever seen a potato stalk that grew in a cellar? If you have you saw a slim, white, brittle stalk that looked poor, puny and weak. Contrast this with a stalk that grows in the sunlight, that is strong and full of life, health and vigor.

You will see thousands of people who represent the potato stalk grown in the cellar. Sunshine produces life, cheerfulness and vitality, and is of absolute necessity to all who desire to maintain a healthy body, and

as well to those who are trying to restore to a normal condition a broken down constitution.

While living in California I saw many people coming from the East for the purpose of restoring their health. Those who went to the country and lived in tents, open air and sunshine, were—as a rule—benefited, but those who located in the city spending most of their time in their rooms would experience very little benefit.

Mental conditions, as well as physical, are to a very great extent governed by sunshine. Many people become despondent by sitting around in dark gloomy rooms, if they would get out in the open sunshine, cheerfulness would prevail in place of despondency.

PURE AIR AND DEEP BREATHING.

This subject is of such vital importance, that we feel compelled to give a few hints pertaining to the laws of physiology. Air is such a common thing that the major part of humanity do not stop to consider its vital importance in sustaining life, if they did they would neither sit nor sleep in poorly ventilated rooms.

Would a refined person think of washing their hands every day for a week, in the same basin of water? No, you say, the idea strikes you as being too horrible, well

let us go a little farther. It would really seem uncivilized for a dozen people to wash their hands in the same basin of water; as revolting as this may appear, the hygienic effect would not be one-half as bad as to sit in a small room with half a dozen people breathing the same air over and over again. You are taking into your lungs dead, impure air that they have breathed out from their lungs, after it became corrupted with the impurities of their body. We breathe about fifteen times every minute, inhaling from twenty to thirty cubic inches at each breath, and in order to supply the system with pure air to breathe, each person should have a space containing 800 cubic feet, a room 9x10 ft. with 8 ft. ceiling, with good ventilation. In place of this we often see half a dozen people in a small room with no ventilation, and how often do we see in America from 75 to 100 people packed into a street car with as many hanging to straps as there are in seats.

(This hanging to straps is purely an American habit—like chewing gum, neither are indulged in by foreigners.)

Very few people realize the importance of deep breathing. As has been stated we inhale about 30 cubic inches of air, at the same time the lungs may be made

to contain from 150 to 250 cubic inches. In breathing we carry oxygen to the blood every time we inhale; the amount, of course, depends upon the purity of the air, and how many cubic inches we inhale. Every time we exhale we throw out from the lungs, carbonic acid gas.

The lungs are constantly taking new life to the system and expelling dead matter, consequently it is very easy to see the necessity of deep breathing in the pure air.

When you are walking in the open air, it is a fine practice to close the mouth and inhale just as much air as you can, and be as long as you can doing it; fill the lungs very slowly. After you have filled the lungs, hold the air in them for a moment, then open the lips just enough to let the air escape slowly. Be as long as you can inhaling and exhaling. After practicing the deep breathing a few moments, breathe natural for a short time, then repeat the deep breathing.

Many people watch the papers looking for some new tonic, to give them strength; the air if properly used is full of tonic, and if people would only use their intelligence and freely partake of this great *Elixir of Life*, that God has given them to use freely "without money and without price," we would not see so many

people void of animation. People will lock themselves in a sleeping room at night and fasten all the windows down to keep out robbers, and rob themselves of nature's great blessing—*Fresh Air*.

WATER.

Pure water freely used is another great remedy for restoring the system to a normal condition, it is also a means of preventing many ailments.

Water is a great blood purifier, and an absolute necessity for maintaining the normal condition of the entire physical construction of the human body.

The stomach and bowels must have plenty of water, if they are deprived of a sufficient quantity that nature has intended, the result will be dyspepsia and constipation. The lungs and skin are constantly throwing off moisture. We are constantly perspiring without being cognizant of the fact, this is what is called *insensible perspiration* which is constantly conveying effete matter from the body through the skin, this work requires plenty of water. Every time we exhale a breath from the lungs, we give off a quantity of watery vapor which is also heavily laden with impurities that must be expelled from the system in order to maintain health.

At many health resorts, people make a practice of drinking one gallon of water each day, if they would do this at home, and take the same amount of exercise that they do at resorts, they would doubtless derive just as much benefit. It is an excellent practice to drink a glass of hot water every morning before breakfast, and a glass of water and a raw apple before retiring is fine for regulating the bowels.

Don't be afraid of water, use it freely inside and outside of the body, remember it is one of nature's great remedies.

HEALTHFUL FOOD.

The American people have, of late, been blessed (or otherwise) with what we might call a superabundance of advice, concerning what to eat, when to eat, how much to eat, and what not to eat, and when not to eat, etc., etc.

Several years ago I spent a week at a sanitarium just to study the methods, and the people. The stomach was the great hobby. If a man had corns, the trouble originated in the stomach, according to the analysis of the chemist who made the examination and furnished you with a chart which looked very much as if a chain of lightning had passed over it several

times. From this chart the doctor would diagnose your case and assign you to a certain table where you could not see or smell meat, that deadly enemy to humanity.

I was somewhat amused at a large, muscular fellow who came to be treated for rheumatism. The doctor said (as usual), "You have a very bad stomach." "Yes," the fellow said, "I have a wicked stomach, I have never eaten anything in my life that the stomach could not demolish at short notice and cry for more. I think my stomach will digest iron nails." The doctor looked nonplussed and said, "There must be some mistake, we will give you another examination."

This illustrates how easy it is for people to ride a hobby, in the treatment of ailments. The vegetarian diet was another great fad, to eat meat was something perfectly loathsome, not only harmful but disgusting and degrading. To show the contrast concerning the views of doctors in different health resorts and sanitariums, I will mention an experience I had in Germany while on a little investigating trip. Some of the German doctors, in the place of ridiculing the use of meat, gave certain patients nothing but meat to eat. Steam cooked ham is a very popular diet with some German and French doctors, but it must be remem-

bered that the ham in Europe is very superior to our American ham.

The milk fed French ham is extra fine and sells in Paris for 80 cents a pound, and a good sized milk fed chicken sells for \$2.00, so you can see it would certainly be economy to be a vegetarian if you lived there and did a large amount of entertaining. The subject of eating meat has been very thoroughly discussed, pro and con. I have given the matter sufficient investigation to know positively that the average person can enjoy the best of health by living a vegetarian life, or by eating plenty of good healthy meat with other food. I do not agree with some, that it is degrading to eat meat, but I think it is *very degrading* for the trusts to make the price prohibitive to poor families.

If the scriptures are to be taken into account, it seems quite evident that meat was made to eat. We read in Genesis, "God made the beast of the earth after his kind, and cattle after their kind, and everything that creepeth upon the earth after his kind: and God saw *it was good*." "And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air. Every moving thing that liveth shall be meat for you."

While these quotations as well as many of like substance may show that man was intended to be a meat eater, it does not prove that meat is necessary to sustain life or produce a healthful, vigorous, well developed physical organization.

I think that the strongest, best developed people I have ever seen were the inhabitants of Northern New England, where meat in the family was as scarce as diamonds. The average farmer would have from six to twelve children to feed and clothe, so you can easily imagine that roast beef and porterhouse steak were not prominent features of the menu.

Plenty of healthful food would be on the table, such as potatoes and milk gravy, corn cake and molasses, bread and butter, corn mush, gingerbread, doughnuts, apple sauce, rice, and different kinds of pie and cake. They did not appear to miss meat because they had never been accustomed to it, and the fact that people who scarcely ever eat meat are strong and healthful, proves that meat is not an absolute necessity for either developing a healthful growth in children, or maintaining the body after development. The best rule concerning a person's diet is to let every one eat whatever they desire providing it agrees with them, and if they discover that certain things are harmful, don't

eat them. The greatest danger lies in over-eating. The doctors and druggists always count on reaping a harvest after Thanksgiving day and Christmas. These festivities produce a multitude of dyspeptics.

The digestive organs are capable of doing a certain amount of work, and as long as they are treated right, they will perform their function with marked regularity and ability, but nature did not provide for gluttony and riotous feasts.

If a superabundance of food is taken into the stomach, the excess which the digestive organs cannot handle, simply decomposes and produces a bad effect upon all the digestive organs, and in fact upon the entire system. If the stomach is weak, a brisk rubbing after retiring will give it new life.

WALKING AND EXERCISING IN OPEN AIR.

As a rule the American people do not walk enough, if the average person starts out and walks two or three miles he thinks it a great achievement, while thousands of people do not walk one mile per day. The English people attach more importance to long walks and outdoor exercise. While stopping at a hotel in Wiesbaden, Germany, I formed the acquaintance of an English gentleman, who proposed taking a "little

walk," so I consented and we started out on what he called a "little walk." In the place of walking about the city, he made a "bee line" for the country, over the hills and up the mountains till I commenced to wonder how I would ever get back to the hotel, for I felt that my vitality would be exhausted before we reached our destination. At last we arrived at the desired spot and seated ourselves for a little rest. After I was well settled in my seat, I hardly knew whether I was dead or alive, but was determined not to let the Englishman know that he could soon walk an American to death.

I was greatly relieved when he remarked, "By Jove, I feel a bit tired don'tcher know. I took a bit of a walk yesterday and am not feeling quite fit to-day." I was anxious to know what he called a bit of a walk, and he replied, "Oh, it was not such a terrible jaunt, I think about eighteen miles."

I give this illustration to show the difference between the English and American people relative to distance, when it pertains to walking. A little jaunt of eighteen miles did not appeal to the Englishman as a very arduous task, but the average American would much prefer to make his eighteen mile trips in an automobile.

Congenial companionship greatly lessens fatigue in walking, it takes a person's mind from themselves, and the distance is greatly shortened. The soldier's burden is greatly lightened by the music and the companionship of his fellow comrades; here is where the law of suggestion is very forcibly illustrated, his attention is diverted from himself and he is not constantly suggesting to himself, how tired I am.

If a person is admiring beautiful scenery, or thinking of some story they have been reading, they will not think about being fatigued, but if they start out saying, I don't think I can stand this walk, and a little later begin to say I am tired, and concentrate their thoughts upon the fact that walking is fatiguing, they might as well stay at home.

The subject of deep breathing in the open air, while you are walking should not be neglected, by filling the lungs with pure air and furnishing the blood with plenty of oxygen will give new life and prevent fatigue.

Dr. Webster of Bowdoin College says: "As long as exercises were popular, as long as they were kept up, Greece steadily rose in intellectual and political power and influence; but as soon as the people became rich and luxurious, and allowed their exercises to de-

cline, then intellectual progress stopped and then political power began to wane. A few centuries later Rome had the same experience."

If a man expects to be strong and full of vigor at "three score and ten," he must lay the foundation during the period of youth. Wealth has made many boys physical as well as mental degenerates.

Self-reliance is what develops a boy into real manhood, it develops his will power as well as his muscle. A person must be brought in contact with the real problems of self-sustenance, in order to develop the organs of construction and combativeness which will fit him for real manhood. As a rule it is a detriment to any boy to be born rich, his character resembles a hot-house plant, he may thrive and look pretty as long as he is nurtured and pampered, and is given an open account with the tailor, the haberdasher, and is given money for cigarettes and theaters. In this way he may be able to keep in the "smart set" without developing the true characteristics that are essential in the development of true manhood.

A great lesson may be learned from what Emerson wrote regarding boyhood, the following lines are sufficient to impress upon every youth the fact that it is not a hinderance or disgrace to be born poor.

“What is the hoop that holds them staunch? It is the iron band of poverty, of necessity, of austerity, which excluding them from the sensual enjoyments which make other boys too early old, has directed their activity into safe and right channels, and made them, despite themselves, reverers of the grand, the beautiful, and the good. Ah, short-sighted students of books, of nature and of man! Too happy could they know their advantages, they pine for freedom from that mild parental yoke; they sigh for fine clothes, for rides, for theatre, and premature freedom and dissipation which others possess. Woe to them if their wishes were crowned! The angels that dwell with them, and are weaving laurels of life for their youthful brows, are Toil and Want and Truth and Mutual Faith.”

Should the reader think that Emerson's assertion is too strong, let him investigate the early life of all of our great men, and successful business men; when we realize that the majority of our most successful men in business, or politics came from the country, and during their boyhood had always been accustomed to the very hardest sort of manual labor we will not despise labor or exercise. The business woman should also be recognized as an important factor.

CONGENIAL COMPANIONSHIP.

Volumes could be written on this topic, in fact human destiny hinges on this vital point, true happiness is as dependent upon companionship, as the most beautiful flower is dependent upon the warm rays of the sun, for bringing forth its exquisite fragrance, and blending its colors with a nicety that puzzles the greatest artist to imitate.

The desire for companionship is not by any means limited to the human family, the entire animal kingdom is endowed with the same strong desire, and the most ferocious beast will fight for his companion till life is extinct. In accordance with the laws of nature or we might say the laws of the Creator, it is very natural that the strongest ties of friendship exist between opposite sexes, and where there is a harmonious uniting, the acme of true happiness has been reached, and the great realization of connubial bliss has been accomplished. Neither riches, political eminence, professional fame or any conceivable aggrandizement can fill the place of a congenial, loving, life companion; their departure leaves a void which cannot be filled.

Granting this assertion to be true, would it not be natural for us to inquire the reason of so many people

being "mismatched," as an uncongenial marriage is often spoken of. It is safe to say that at least half of the people who are being divorced might avoid the greater per cent of their discord by the proper education; many people have never been properly introduced to themselves, they have dormant faculties which have not been properly developed, while some other qualities of their nature are overdeveloped.

A person should not only study himself, but make a careful study of his companion and ascertain where the real trouble lies. A careful investigation would doubtless reveal the fact that both, the man and woman, were endowed with faculties capable of producing harmony, contentment, and a most happy union. On the other hand without doubt, each would possess a sufficient amount of selfishness if unrestrained to produce a plenty of discord for the entire neighborhood. It requires great dexterity in the average individual to always be able to maintain anything like a perfect equanimity. This failure of possessing a well poised temperament, is the chief cause of a large per cent of friction and unintentional provocation, which may cause a resentment not easily forgotten or forgiven.

A great General once said: "If I could only govern

myself as easily as I can govern an army I would be happy." This shows that position is no guarantee to true happiness, for true contentment comes from within. We very often hear of wealthy people committing suicide, while thousands of poor people living in contentment in a humble cottage cling to life with the greatest tenacity. It is the congenial companionship that makes life worth the living, whether it be in a cottage or a mansion.

The best illustration of life I have ever witnessed was in crossing the ocean at different times. I once crossed in a large transport steamer, that carried freight and passengers, the accommodations were comfortable but not elegant, the weather was perfect, the boat glided along over the placid sea without a jar; every one on board appeared happy and contented, during the day they spent their time in walking on the promenade deck, and playing games, and chatting; in the evening they would listen to the deck hands singing their funny songs and watch them dance jigs. To add enjoyment to the occasion the silvery moon shone bright and the speed of the boat was sufficient to produce a salubrious air; everything was so plain, and yet sublime, perfect harmony reigned supreme, and good companionship abounded.

At another time I crossed on one of the finest boats that ever left New York harbor, no expense had been curtailed to make this boat a veritable "floating palace," with sumptuous furnishings at every turn. Several New York millionaires were on board, but it was very noticeable that they had left their good companionship at home if they ever possessed anything of the kind. One young man who came from one of the most prominent families in New York city, scarcely ever spoke to his wife, and when he did he looked as sour as if he had soaked over night in lemon juice; it was quite evident that companionship was lacking, as I read in the papers about one year later that this couple had been divorced. Many others who had been accustomed to every luxury utterly failed to appreciate the beauties of their surroundings, and it would not take a very apt scholar in physiognomy to discern a lack of true contentment, and companionable feeling.

The second night out, the boat struck a thick fog, and that terrible sound which brings terror to the ears of the tourist was in evidence, and you would hear on every hand remarks from passengers concerning the terrible dismal sound from the much dreaded fog horn. I can conceive of nothing more dreary even if it were not an omen of danger. The fourth day dubious

clouds appeared in the sky, the wind began to blow, and constantly grew stronger till it developed into a real gale, it was impossible to walk on deck without holding to the ropes, the clouds grew blacker and blacker, till it looked as if we were going into the infernal regions, and to add to what was already equal to the "chamber of horrors," the waves constantly increased in volume, causing the boat to plunge into them with the fierceness of a mad bull when a red flag is darted into his face.

Every one who has been on the ocean in a bad storm knows that this description is not overdrawn and the two voyages which I have attempted to picture, have many times come vividly into my mind when I have stopped to contemplate the conditions in people's lives.

In the first illustration, we had peace, harmony and happiness without luxury, while in the second illustration we had luxury without harmony or contentment. In giving these illustrations I do not wish to convey the idea that contentment cannot exist, nor that harmony does not prevail among the wealthy classes, at the same time, I do most emphatically declare that true happiness is not by any means dependent upon wealth. "A contented mind is a continual feast;" this is true regardless of surroundings, whether it be in a country cottage or

a city mansion, and it cannot exist in either place without harmony and congenial companionship.

“The sense of the world is short,
Long and various the report,—
To love and to be loved;
Men and gods have not outlearned it,
And how oft soe'er they've turned it.
'Tis not to be improved.”

—*Emerson.*

AMUSEMENTS.

“All work and no play makes Jack a dull boy.” This is a true saying and every person who has any perceptive faculties can see a most vivid illustration exhibited in the small child, it is nature's great demand in humanity. One of the greatest questions of the age is, what constitutes innocent amusements for the young and old? The question is being discussed in the home, the clubs, the numerous societies, and quite likely some of you have heard it discussed from the pulpit.

There is such a multiplicity of games and different varieties of amusements, good, bad, and indifferent, that it is an utter impossibility to lay down any exact

rules, a person must be governed to a very large degree by their own good common sense and unbiased conscience. Cards have been very much discussed, and in many instances justly condemned, by people who have seen their friends transformed into absolute "card fiends." You can find plenty of society ladies who judge a person's mental caliber by their knowledge of cards; it would not matter if the person was a student in Shakespeare, Emerson, Browning, Milton and Tennyson, if they should make the unpardonable blunder of "leading low in the third hand round" they would be looked upon as a stupid dunce who should not try to force herself into society.

With nearly all amusements and different sorts of pleasure, the trouble does not lie so much in the use, as the abuse of the thing itself. There are in Chicago card clubs that meet promptly at nine o'clock every Monday morning, this is what I call *genuine ambition*. Gambling, either for money or for a prize is the great curse of card playing, people become so intensely anxious to win a prize that they absolutely lose control of their temper and often insult their partner for not playing "According to Hoyle." A card fiend is just as much to be dreaded as a whisky or opium fiend. To prove this statement I will give the experience of a gentleman

who was invited one evening to the home of a business man who was a genuine card fiend.

After the game had progressed for about two hours, the host was playing with his wife (a beautiful bride of only four months); she made a bad play, which lost him the game. In his fit of anger he remarked, "That is a fine way to play cards," and rose to his feet and slapped her in the face, and she left the room, and the guests departed for home. The outcome resulted in separation and divorce.

Probably there is no game in which well bred people are so apt to lose their manners, as in the game of cards, even if they constrain their feelings sufficiently to keep their mouth closed, they will give vent to their feelings with a sneering look signifying that their partner better go home and study Hoyle.

The object of any amusement should be for the purpose of relaxation, and diverting the mind from care and mental strain. Diversity is not only a pleasure but a necessity for the maintenance of health, but no manner of pleasure should be carried to an extent that transforms man into beast.

While the theatre is one of the most popular places for amusement, and is at the present day patronized by nearly all classes, a person may abuse this mode of

recreation, and spend money for theatres that should go to pay honest debts.

To be able to maintain and preserve an equanimity in all sports, as well as in our daily routine of labor, is of inestimable importance, then add to this, temperance in all things,—work or play—and then be governed by the dictates of a conscientious mind, it will not be very necessary to map out a line of amusements that can be safely participated in.

A certain amount of recreation is necessary for the maintenance of a well balanced mind, and it prevents a person from becoming morbid. At the same time, while a person is participating in recreation, their enthusiasm should not dwarf their self-respect and courtesy. Try to make the best of all things at all times; a great lesson may be learned from this little poem:

“This little slip of light,
'Twiixt night and night,
Let me keep bright
Today!

And let no fumes of yesterday
Nor shadows of tomorrow
Bedim with sorrow
Today!

I take this gift of heaven
As simply as 'tis given;
And if tomorrow shall be sad,
Or never come at all, I've had at least
Today!"

DUAL SLEEPING

The soul and body loves sweet repose
And absolute rest from tight fitting clothes.

Sleep is one of the greatest blessings given to humanity, and in fact to the entire animal kingdom; it is an absolute necessity, and it demands more intelligent thought than most people imagine. The slang phrase, "He don't know enough to go to bed," might apply to many people as far as the physiological part is concerned.

First—Every person who is capable of self protection should sleep alone, in a well ventilated room.

The London Lancet says: "Nothing will so derange the nervous system of a person who is eliminative in nervous force as to lie all night in bed with another who is absorbent of nervous force." If people cannot have a room alone they can easily have two single beds in a room.

Second—Don't think you can cheat nature out of several hours sleep every night; it will surely tell on your health some day. In order to secure a good night's rest you must have a comfortable bed; it is poor policy to economize in fitting up a bed.

Some people will purchase a ten dollar mattress and a thirty dollar hat. More health and comfort would be secured by reversing the deal.

Sleeping in the open air is being practiced by many with very beneficial results; the window tent is also being used quite extensively by progressive health culture people.

Insomnia is the most annoying and wearing-out process of the nervous system that many have to contend with; a hot drink with something hot at the feet and a cold cloth on the head often gives great relief.

Suggestion works like a charm with many people who are troubled with insomnia.

Sitting up in bed and rolling the head in a circle several times often aids very much. Good sound sleep is of such vital importance that people should put forth a special effort to secure it, for it is one of the greatest blessings that nature has given us.

CONTENTMENT.

Contentment is one of the essentials of a healthy body, as well as to a happy and well balanced mind, many persons who are discontented worry themselves into physical wrecks. While I do not take any stock in the theory that all is mind, and matter does not exist, I take the common sense view that the mind is the standard of the man.

This little poem gives a good illustration :

Were I so tall to reach the pole,
And meet the ocean with my span ;
I would be measured by my soul,
The mind is the standard of the man.

This does not insinuate that the mind is the whole man, and that his body of flesh and blood is all a myth, neither does it infer that the pole is a myth. Some people think the pole is a myth because neither of the discoverers brought it back with them.

There is about as much logic in one theory as in the other. There must be a harmonious and healthy condition of both mind and body, and each must be in a normal condition in order to establish and maintain contentment. Certain people may claim that they do

not believe in a physical body, at the same time they spend just as much for food and clothing as they did before receiving this wonderful revelation that "All is mind."

I think if the entire human race could be positively guaranteed an annuity, sufficient to feed and clothe what we call the physical body, there would be many anxious and discontented minds transformed into harmonious bliss.

This physical body (the existence of which is so absolutely denied) is what keeps the great majority of humanity in a state of anxiety, worry, and discontent. It matters not whether the wants are absolute, or imaginary, in either case inability to satisfy, breeds discontent. Much has been said and written regarding the strides of progress during the past fifty years; discontent has kept in pace with every enterprise. The prime cause for the present condition of unrest in the human soul, is an ambition to gratify imaginary wants. People lack independence, they are followers, not leaders, they have drifted into a current of extravagance that is making them slaves to fads and fashion, the result in thousands of cases is bankruptcy, in body, mind and purse, and discontentment must be the final result as well as the primary cause.

It is estimated that half of the people who have automobiles really have no use for them, and in many cases mortgage their homes to secure an automobile because their neighbors had one, these people claim they cannot afford to have children on account of expense. The same desire to keep up an appearance and do what others do is manifested in dress.

When Mr. Martin succeeds in educating people to the fact that brains not dress, should be the ruling power, contentment will reign supreme, and Mr. Martin will be a greater man than Washington.

In the meantime while we are waiting for this millennium, let us learn to be independent and contented with our lot, for it will produce a better physical and mental state.

RATIONAL CHRISTIAN SCIENCE

HUMANITY HUNGERS FOR IT.

We have approached an era in which all intelligent people recognize the wonderful power of harmonious, sympathetic, and concentrated thought. This wonderful force properly utilized, would in thousands of cases turn sorrow into sunshine, despondency into hope, infidelity into faith, and illness into health.

An organization to be lasting and beneficial to all adherents, at all times, must be founded upon Sound, Sensible, and Scientific principles, appealing to people's reason in place of working on their passion, precipitating reason, into blind faith and dogma.

The great mass of humanity thirst after sympathy, and good fellowship, and a feeling of confidence and brotherly love. In order to satisfy this desire many people will sacrifice reason and judgment, and what would appear to us, their good commonsense.

This is clearly demonstrated in the organization known as "Christian Science." My investigation has lead to the conclusion that the great majority of its

members are secured through the power of sympathy rather than the claims of Divine healing.

Credulous people are apt to be sympathetic, and while they may lack judgment and reason, they are as a rule, honest in their convictions, and they have a faculty of influencing other credulous people to join their cult. The inducements appeal to people who have experienced that lack of genuine hospitality in other organizations.

Aside from this harmonious bond of sympathy, no one can doubt that the mind has a marked influence upon the body in preserving health and curing certain ailments in many individuals, so much so that rationalism is cast aside and everything goes according to the bidding of the leader, regardless of science, sense, or sarcasm.

GOOD CHEER.

Good cheer is another very important factor in securing new converts into the so-called "Science." The scriptures abound in recommendations of good cheer. Prov. 15-13. "A merry heart maketh a cheerful countenance." John 16-33. "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: But be of good

cheer: I have overcome the world." Acts 25-11. "The Lord stood by him and said be of good cheer." Acts. 27-22. "And now I exhort you to be of good cheer." Acts 27-25. "Wherefore, sirs, be of good cheer." Matt. 14-27. "But straight way Jesus spake unto them, saying: "Be of good cheer: it is I: be not afraid." Matt. 9-2. "And, behold, they brought to him a man sick of the palsy, lying on a bed; and Jesus seeing their faith said unto the sick of the palsy: 'Son be of good cheer: thy sins be forgiven thee.'"

No one can deny the efficacy of good cheer, and few people realize how easy it is to throw a ray of sunshine into the heart of a despondent person, by simply contracting the mouth just enough to produce a smile. This is one of the strong points in Christian Science, members are taught the power of a smile and ultimately it becomes a habit.

Many people have such a yearning for sympathy and good cheer that they are willing to sacrifice their reason, and their senses, in order to mingle with a class of people who apparently live for the happiness of each other.

An individual is very much like a corn stalk,—unable to stand alone.—A great lesson may be learned

by watching a farmer shock corn, he picks up a bundle in each hand, places them in a position so that one bundle will be supported by the other, in other words they "lean upon each other." These two bundles can maintain their position till the wind begins to blow, then over they go, but after the farmer has placed forty bundles in one shock the winds may blow and blow but the shock stands as firm as a rock. "United we stand." Now to proceed with our subject *Rational Christian Science*; the world is full of intelligent people who thoroughly believe in the power of mind over body, and would gladly identify themselves with an organization composed of thoughtful and rational people. Quite a good many pastors appreciate this fact and have already preached sermons advocating the study and practice of suggestive therapeutics, and as we have already mentioned, the Episcopal churches are doing a splendid work in relieving their members of nervous and other ailments.

What every church needs is a systematic organization conducted upon business principles, for the purpose of utilizing this great mental force and demonstrating what may be accomplished by concentrated thought. There is nothing complicated about this mental treatment, all that is required is Faith, Earnestness and Concentration of Mind.

If a dozen people will form a club and concentrate health thoughts upon any friend who is ailing, a few sittings will demonstrate wonderful results. The patient, of course must know just what time this treatment is to take place, so as to be in a receptive condition.

It would be better if the person being treated could be present, as the impressional effect produced by cheerful countenances, and sympathetic words, and assurance of results, would be a great aid and stimulant to the mind and strengthen the faith of the patient.

MODE OF PROCEDURE IN GIVING TREATMENT.

The patient should be seated in an easy chair, and the muscles should be relaxed, and thoughts of health firmly implanted upon the mind.

One of the group should be the spokesman and say in firm tone and low voice: "You will be well"—and all present should repeat the same to themselves. After repeating these words slowly for a few minutes take a short rest, then give a silent treatment by having everyone close their eyes and repeat the following words: "Bring us health." After the silent treatment the leader should repeat in the same voice as before: "Our friend is better"—all repeating the same

to themselves. After these treatments are over the leader should take the patient by the hand, look into his eyes and firmly and pleasantly say: "I can see you are looking better, then all of the others should take the patient by the hand and express themselves in a similar manner but not using the same words.

Wonderful results may be reached in the very first treatment, but if great results are not obtained at first do not be discouraged. Do not in any treatments assume that the patient is an idiot by saying: "You have no pain." "You have no brain." "You have no nerves." "There is no illness," &c., &c.

Jesus never denied sickness. He always stimulated people in the belief that their faith would make them whole. He never claimed that man was void of sensation. He never denied the existence of matter. His teaching and healing was based on scientific principles and He never attempted to demoralize the mind in order to produce results.

Every pastor could accomplish great results by forming an organization among the members of his church and devote one hour a week to the physical wants of members, whose condition require the mental and spiritual aid of friends to lift them up and place them upon a firmer basis.

Jesus devoted as much time to improving the physical condition of man as he did to saving the soul, "And when he called unto *him* his twelve disciples, he gave them power *against* unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease."

HOW CAN WE FIND THE TIME?

Doubtless many people will think that they cannot find the time for this special and vital important work of restoring a brother or sister to health.

Let me make a suggestion. Every regular church has one evening a week for prayer meeting. Now for a beginning take thirty minutes of the regular time for Mental and Spiritual Healing, conducting the treatment as already stated, after a few meetings the work will be greatly strengthened by testimonials from those who have been benefited.

We often hear pastors say to their congregation, that there is not the proper interest in the weekly prayer meeting. I will assure every pastor that there will be no lack of interest after this work is established. Think of the satisfaction of knowing that you had helped to rescue some poor discouraged brother or sister.

Do you know of any better means of keeping members from leaving their own church and joining cults where they *can* get this treatment?

I have in my possession several books written by pastors denouncing Christian Science, showing how it was undermining the standard Christian churches, denouncing Mrs. Eddy as an impostor, claiming to teach what Christ taught, and claiming a Divine revelation, which was untrue. Now I have no defense to offer in favor of Mrs. Eddy, as I presume there never was a person who attempted to teach the scriptures, but what was a better living example of Christ's teachings than Mrs. Eddy. But of all the books I have read exposing Christian Science and branding the founder as a gigantic fraud, not one has even suggested a remedy or an improvement.

Notwithstanding the fact that the so-called Christian Science is absolutely void of either Christianity or Science, we cannot deny results, and results are what many people must have.

Now if a person absolutely void of Spirituality and sincerity, can demonstrate the power of Spiritual healing, why cannot honest spiritual and faithful people, produce even better results?

I will ask every candid man and woman, if this

method of mutual aid in helping members who feel the need of your good will and sympathy, is not the proper way of demonstrating the teaching of the Scriptures, and of retaining members who feel the need of such aid.

WHAT MIGHT PROVE A GREATER MENACE
TO THE CHURCH.

There are thousands of people who see the good in the present Christian Science Church, but will not associate themselves with an organization based upon principles antagonistic to Christianity and Common-sense. Another very important reason why thousands of people have been kept out of the Christian Science Church, is, they shrank from being looked upon as abnormal, "easy marks," or hypnotic subjects. They attend the church a few times till they are satisfied that the teachings are not in harmony with reason, then they drop out.

Now if the regular Christian Churches make no effort to teach and demonstrate Rational Christian Science—which is to protect both soul and body—there is danger of an independent organization springing up, based upon true and rational principles, that would appeal to a higher class of intelligence, and draw many good people from their present associations.

THE HEART OR AFFECTION.

We will ask the reader to turn back to page 101 in this book and read what Mr. Adams wrote concerning the importance of aiding those who are in need of your sympathy and friendship.

Thousands of wealthy people are in what is called "Needy Circumstances," while they have every physical want gratified, the soul is starving for the want of what money alone cannot produce. When we speak of people being in needy circumstances, it is understood by the remark that financial aid is all that is required to bring contentment and relief, and in the majority of cases alluded to in this way, financial aid brings relief, as it is much less difficult to satisfy a starving stomach than a starving brain.

The laws of nature demand nutrition for every organ of the physical body, this nutrition is an absolute necessity, as there is a constant waste taking place in the body, and the entire physical organization would be consumed if not provided with nutrition to supply the demand.

The mind or soul has been fed from infancy, on affection, love, companionship, faith, and hope, now if you deprive the spiritual man of these necessities

which are the food for the soul, does it not leave him in "needy circumstances" just as much as depriving the physical man of bread and meat?

In order to have a perfect man or woman, both the spiritual and physical needs must be well supplied, as each is absolutely dependent upon the other. It is an easy matter to turn a peaceful mind into an abnormal condition by abusing the stomach. Let a man go to a club dinner and eat—at midnight—twice as much as the stomach can easily digest, and "just to be social," drink a quart of champagne, and smoke several strong cigars, go home and get four hours of sleep when the system requires eight hours, and during a large part of the four hours he would be dreaming that the house was on fire, or that he was riding on a rickety train, going down a grade at seventy miles an hour with the engineer dead, or that he could see a black hand placing a bomb under his porch and unable to call for help.

Do you think this man would be in a pleasant frame of mind the next morning? If you had contemplated selling him stock in an air ship would you select the morning following this eventful night?

Will any person of reason argue that the stomach or what is put into it, cannot effect the mind? On

the other hand the physical body is just as much, and in reality more keenly affected by the mind. People often faint at even the sight of a telegram. Sorrow, disaster or great disappointment, often prostrates a person for a long period. It is folly to argue that the mind and body are not dependent on each other for the maintenance of a normal condition. It is also true that mental conditions are to a certain extent affected by the condition of others. It is an old and true saying that "Misery loves company."

I saw this illustrated in San Francisco during the period of the earthquake and fire. People would retreat up the hills and look back and watch the wild and furious flames follow on leaping from building to building, they would see their own home which they had loved for years enveloped in flames, and in many cases without a murmur. I spent part of the night on the porch of an old gentleman's house; he sat and watched the terrible clouds of smoke and flame approaching without showing any degree of agitation, at last he said, "I built this house thirty years ago and have never moved, but I think I will be obliged to move now." This resigned feeling was due to a large extent to the fact that all were sharing the same fate, and there appeared to be a bond of universal sympathy

that gave each one strength to endure his financial loss and mental affliction.

Sympathy has a most wonderful influence upon all conditions of humanity, the rich are poor without it, the poor are rich if they possess it, for contentment cannot exist, where discord has crowded out sympathy, and as "Contentment is a continual feast," it is well to avoid breeding discontent.

In this connection I wish to impress upon the reader that contentment or health is not dependent upon climate, location, or nationality. I have aimed to refrain from alluding too much to my own personal experience, but to illustrate just what I desire to prove I will be obliged to deviate a little from my intentions. I have conversed with people living in the largest and finest cities of America and Europe who were dissatisfied, and had an idea that they would be much happier either in the country or in some other city; while on the other hand I have found people who were just clinging to the "jumping off place," living in perfect contentment. Years ago I made a trip to Eustice, Maine, which at that time was the last town before entering into a wilderness. I conversed with quite a number of inhabitants and it is an absolute fact that those people expressed a greater degree

of satisfaction and contentment than thousands of people who have traveled from one end of the continent to the other looking for a land of perfection.

I have heard many people say that they would be satisfied if they could only get to the Pacific Coast, and I have heard many people who were living on the Pacific Coast say they would be delighted to get back East, so there you have it. You can find satisfaction and dissatisfaction wherever you go. The human mind is very much like a barometer, easily influenced by the surrounding atmosphere.

Whole districts often become enthused over the report of some friend who is absolutely certain that he has found a paradise on earth, many will sell out at most any price and start for the newly discovered "Garden of Eden," and very likely they will return within a year with less money, but greater experience.

The same is true concerning health, people who are ailing get the idea that they would be all right in some other climate, while a change of climate often proves beneficial it is in most cases the rest and change of surroundings, so it does not matter very much which direction they go, the mind becomes diverted from business cares and the entire mental and physical conditions recuperate, providing the mind can be

set free from business cares, and from ailments of the body.

My investigations pertaining to different climates lead me to the conclusion that people can be either sick or well in most any climate, at the same time some climates demand more attention than others. In some of the southern states the system becomes impregnated with malaria, these conditions require something more than mental treatment. Over eating must be avoided, pure water must be drunk freely, the bowels must be regular and the skin must be kept in a healthy condition.

A person must perspire freely and eliminate the malaria from the system. If the rules already advocated in this book are adhered to a person can have good health in most any place or any climate. Of course every one knows that cold climates are the most invigorating.

PERSONAL WILL POWER.

Notwithstanding the importance of observing the rules of health that are herein suggested, and the wonderful aid that may come from sympathetic friends in the way of suggestion and united supplication, a determined will power must be exercised

in order to combat abnormal conditions. While many writers go beyond all reason in arguing that you can have anything you desire by exerting sufficient will power, absolute success in any direction cannot be achieved without strong personal determination. Great obstacles may be overcome by sufficient will power, and in case the desired results are not obtained it is of still more importance to be able to make light of disappointments.

Strong will power may be a great detriment to a person when it is not guided by reason. A drunken man may have strong will power, so may an insane person, but in such people it is a dangerous power, because they are deprived of reason and they are very liable to do great harm if not restricted. Here is where lies the great danger in developing a will to recognize nothing but perfect health. Affirming that fever, smallpox, diphtheria and many other diseases do not exist, shows an abnormal mental condition just as much as drunkenness or insanity. Many people are sane on general topics but when the mind is sidetracked, and gets out of the regular routine of rational thought, reason becomes dethroned until they are switched back onto the main track. I have talked

with people for a long time before discovering their insanity.

Will power like steam power, is made capable of producing great results through proper control. Personal will power if not guided by reason may produce disastrous results.

For mental or physical ailments, the great object to be accomplished, is to divert the mind into other channels, and have it occupied with thoughts far removed from what is producing the trouble. Here is where your personal will power must be brought to bear.

In case of the loss of a friend an absolute change of scenery is advisable and a constant intercourse with people, and with the world, that will prevent the mind from being concentrated on the affliction you are trying to overcome. Strong personal will power is much needed to overcome sorrow, and if properly used it proves a great blessing.

In this connection I wish to speak of a duty we owe to the public, as well as to ourselves and to our departed friends. This refers to the use and abuse of mourning, which is as much of a desire to keep up with fashion and custom as it is to honor the departed friend.

In European cities this custom is carried to painful extremes. At times you may find yourself surrounded by people draped in black crape. Such surroundings have a very depressing effect, and in many cases the outfit is simply to gratify some person who wishes to **keep** in harmony with custom. These people little realize how much they are encroaching upon the freedom and rights of others, and how depressing their presence is to sensitive and sympathetic people. And what good can possibly result? It simply reminds people of dear ones they have lost, and it irritates the wound they are trying to heal, and it accomplishes nothing but to gratify "good form."

Many people who appear in public in this somber disguise are far from being in a depressed state of mind, very often they are exceedingly vivacious, which turns the time-honored custom into a travesty.

In olden times professional mourners were employed to mourn and groan at funerals. It was the custom for people to ventilate their feelings as much as possible to the public views. Such demonstrations are not in keeping with modest taste and while some of the most objectionable features have been eliminated there is still room for reform.

Sunshine is more conducive to health than dark

clouds, and it is well to remember that we owe a duty to the living as well as to the dead, and we should bear in mind the fact that our friends and the world at large can make good use of all the good cheer that we are able to bestow.

Just imagine your eyes are a field glass and when you are thinking of the many blessings that have been bestowed upon you, hold the glass so it will magnify, but when you think everything goes the wrong way shift ends with the field glass and throw your disappointments as far off as possible.

Satisfaction is largely a condition of the mind, it is a very rare occurrence to find a person who is perfectly satisfied with the amount of money accumulated, in fact a marked degree of prosperity often transforms a benevolent nature into a miser and many millionaires develop into "human hogs." They will clog the great wheels of progress, and be the means of depriving deserving humanity of the necessities of life, to satisfy their selfish greed. History repeats itself, power, oppression, revenge, and satisfaction appears to be an ever existing and everlasting condition of humanity.

Mighty empires rise and fall, the struggle goes on between the oppressors and oppressed. Experience and historical facts fail to impress civilization with

the fact that the great brotherhood of humanity should be recognized. While we do not quite believe that all men are born equal, we do believe that the world owes to every human being a certain degree of humanitarian feeling and fellowship.

History demonstrates that oppression is bound to have a reaction sooner or later, and when the reaction comes and the oppressed get control, they display a greater degree of cruelty than had ever been practiced by their oppressors. All countries have been cursed by financial insanity, men who developed a greed for wealth, that could no more be satisfied than a drunkard's thirst for liquor, and the former is a thousand times more dangerous to the safety of a nation than the latter.

Millionaires who will corrupt legislation and kill measures intended to relieve and benefit the people, are a menace to the public welfare, and if not checked they will surely pave the way for national disaster.

Such people need mental treatment just as much as a lunatic, because they know not what they want, for they already have many times as much as they could ever use, and still they would defeat laws intended to bring peace and plenty to the multitude. Can you conceive how a man of sane mind could fall so low in

the scale of human sympathy, as to bar the necessities of life from hungry people?

The question arises, how can we reform these people who are undermining the nation's democracy. It is possible that the concentration of thought might be utilized to reform men who are a menace to good government. The following report from a reliable physician shows the power of concentration, and some very eminent men claim that it is not absolutely necessary to have the patient present. If financial insanity could be reached in this manner it would be a Godsend to humanity.

INTERESTING CASES.

Reported by Dr. S. T. Yount, Reliance Building, Chicago, late professor of Nervous and Mental Diseases, Chicago Post Graduate Medical School of Chicago.

Many years ago, Dr. Yount had two most interesting cases treating each for a number of years, for paraplegia, (paralysis from hips down.) Both patients were young women of the same age, physique and religion, with excellent family histories. Both had been paralyzed for eight years before the doctor took charge of their cases.

Miss A. B. had been examined by the late Dr. Roberts Bartholow of Cincinnati and later of Philadelphia, (Professor, Principles & Practice of Medicine in Jefferson Medical College) and her case pronounced absolutely incurable.

Miss M. S. had been examined by the eminent specialist, Dr. S. Weir Mitchell of Philadelphia and had been pronounced incurable. Both cases had the same symptoms, being completely paralyzed from the hips down to the toes. Paralyzed parts insensitive to hot irons or needles run into the flesh. Miss A. B. had convulsive seizures, lasting for ten days, during which, she could neither swallow fluids or nourishment. During the last year prior to her recovery, she had attacks of total blindness, lasting two or three weeks. Miss M. S. had none of these alarming symptoms, being always bright, cheerful and happy, while Miss A. B. was low spirited and gloomy. After Miss A. B. had been under the doctor's care for six years, she decided to take a nine days' Novena, (nine days of prayer wherein the priest and whole congregation joined in daily prayers for her recovery.) At the end of the nine days' novena, the young woman was carried to the church where she was placed in a kneeling position, before the altar, supported by her mother. The

Reverend Father anointed her, and the whole congregation prayed aloud for her restoration. Then the priest in loud commanding voice, bid her to arise and walk. This she did, and her recovery was perfect and lasting.

When Miss M. S. heard of her friend's wonderful recovery, by prayer, she decided to try a Novena,—but failure was her reward. She tried a second and third time, with the same results. A few months later, she was taken to the Fountain of Lourdes, accompanied by her father, sister and priest. The result of all the attempts was a signal failure, and she returned to her home to die a few weeks later.

The lesson one learns from these two parallel cases, is: Miss A. B. was a sufferer from Hystero-Psychical paralysis, which was curable, and Miss M. S. suffered from an organic disease of the spinal cord which was absolutely incurable. .

This without doubt was one of the most marvelous cures ever witnessed in America. The question is subject to discussion concerning what produced the wonderful transformation, whether it was the mental concentration of the people, or perfect faith in the patient, or a case of Divine healing.

Regardless of the different ideas people may ad-

vance this was a most wonderful cure and will without doubt interest people who are investigating the power of mental treatment.

When people have the assurance of such marvelous results it should certainly stimulate a confidence in testing mental treatment for minor ailments. Mental depression responds to mental treatment more readily than to any other treatment and many times a severe pain will disappear almost instantly by suggestion.

There is no question but what great results may be accomplished by Rational Mental Treatment, and it is earnestly hoped that church organizations will establish a means of aiding those suffering from mental or physical ailments.

Results I have obtained in demonstrating this unquestionable power, in the betterment of abnormal conditions, stimulates me to urge the work to be carried on in a sane and progressive manner.

***Our Best Men and Best Minds
Are Becoming Interested In This
Great Work of Suggestion.
There Is No End to the Amount of
Good That May be Accomplished.***

From the President of Bowdoin College

“To one who has discovered the secret of this power, a week permitted to pass by without changing the life currents of half a dozen of his fellows would seem a wicked, wanton waste of life’s chief privilege and joy. I could name a quiet, modest man, who at a low estimate, has changed radically for the better a thousand human lives; and indirectly, to an appreciable degree, certainly not fewer than a hundred thousand. The greater part of this vast work has been done in a quiet conversation, mainly in his own home and by correspondence.

Such power of one man over another is in no way inconsistent with the freedom and responsibility of them both.”

WM. DEWITT HYDE, D. D.,
President of Bowdoin College

Many of the leading educational institutions are giving attention to this practical part of psychology. Every pastor has in his church from one to ten people who possess the natural requirements for leadership in this line of mental therapeutics. Such people should be trained for the work in a practical, scientific manner, recognizing the fact that the spiritual and physical man is, or should be, a harmonious combination, each dependent upon the other for the best possible achievement.

Special Notice

WE will gladly aid any person who desires to take up this work of Mental Therapeutics, and will give them a list of books best suited for the study of Physical and Mental Development.

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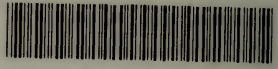
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